WORLD CALL

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No Dull Moments In 40 Years of World Missions

Louise Moseley

★

"I Hadn't Made A Will, Until—"

A Responsible Layman

★

Younger Churches In Action

Myron C. Cole

★

MARCH 1959

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Price 20 Cents

March, 1959

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WORLD CALL

International Magazine of Disciples of Christ

The Cover

The cover picture of a Sunday school class in the Villa Aurelia church in Paraguay was taken by C. A. Weesner when he was in South America last year. Paraguay is one of the sections in which mission study groups have special interest in the first six months of this year. Our March issue carries an emphasis on world missions. Attention is called to the feature article by Louise Moseley, "No Dull Moments," which begins on page 13, and to the annual directory of missionaries on pages 38-39.

Hidden Answers

1. In what country is one woman demonstrating her stewardship by tithing eggs?
2. What Christian church reported 108 baptisms in a Chinese church paper?
3. What were Capital for Kingdom Building receipts on Dec. 31?
4. What does a "responsible layman" say about dying intestate?
5. Who is the selected "Rural Minister of the Year"?
6. What mission stations were opened between 1946 and 1951?
7. What occurred last year at the Disciples Service Center in Indianapolis?
8. What work do Disciples have in Argentina?
9. Where is the church of Taira and who works there?
10. Why are Flor and Juan Rivera going to Paraguay?

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Global Highlights

News of the World Through the Eyes of the Church

Radio Link Planned For Congo Stations

INDIANAPOLIS.—Plans have been approved for the establishment of a system of radio communication to serve eight of the stations of The United Christian Missionary Society in Belgian Congo. Authorization was given by the United Society's board of trustees here in January.

The action followed a request from the Congo Mission which stressed the importance of radio communication among the separated stations. Missionaries and nationals felt that the radio network would not only keep all stations in close contact with one another, but would provide the Mission with a means for more effective deployment of staff.

Stations to be included in the radio system are Bosobele, Lotumbe, Mondombe, Monieka, Wema, Ifumo, Bolenge and Boende. At Bosobele are a missionary couple with small children, isolated and with no doctor. In Lotumbe, Mondombe, Monieka and Wema there is no direct telegraph. Lotumbe has no road.

The Africa department of the United Society is proceeding to secure permits for the stations. Equipment for the setting up of the system will come from special gifts which have been received, and tax and maintenance of the network will be a part of the regular Congo budget.

Huber Named to Campus Life Post

INDIANAPOLIS.—Robert T. Huber, for the past four years director of the Indiana Campus Christian Foundation, Bloomington, has been named national director of campus Christian life for Disciples of Christ. He succeeds Parker Rossman, now on the faculty of Yale Divinity School.

A native of Indianapolis, Mr. Huber holds the A.B. degree from Indiana University and the B.D. degree from Butler School of Religion, now Christian Theological Seminary. He is married and has two children.

Mr. Huber was one of the delegates to the first national Disciple student conference in 1946. In 1948 he was elected vice-president of the Disciple Student Fellowship, and in 1950 he was editor of the *DSF Journal* and summer intern in the national student work office. He was also a delegate to several interdenominational student meetings during these years.

The new director served Indiana pastorates and held several local and state positions of responsibility. During 1957-58 he was vice-president of the Fellowship of Campus Ministers and this year is president.

Fry Pays Tribute To Bishop Berggrav

NEW YORK. (RNS). — Franklin Clark Fry of New York, president of the Lutheran World Federation, paid tribute here to the late Bishop Eivind Berggrav of Norway for his "indomitable faith" and his spiritual defiance of Nazism during World War II.

The retired Bishop of Oslo and former primate of the state Lutheran Church of Norway, who achieved distinction as a leader of the ecumenical movement, died in Oslo recently at the age of 74.

Bishop Berggrav's faith was like "a living bubbling fountain inside

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Disciples Name Oklahoma Pastor "Rural Minister of the Year"

JOHN Bloss of Yukon, Okla., has been named Rural Minister of the Year among Christian Churches (Disciples of Christ).

Mr. Bloss has been pastor of the Christian church of Yukon since 1955. Before that he served churches elsewhere in Oklahoma.

Nominated for the national honor by the Oklahoma state convention of Christian Churches, the 33-year-old minister was selected by The United Christian Missionary Society. Announcement of the honor was made by Dale W. Medearis, the United Society's director of town and country church.

A graduate of Phillips University, Enid, Mr. Bloss holds both A.B. and B.D. degrees. He was ordained to the ministry in his home state, Alabama, in 1949, the year before he completed his seminary training.

Mr. Bloss has increased the membership of his church and has directed expansion of its building by two additions during his relatively short ministry. The Yukon church has 319 members.

The citation making him Rural Minister of the Year praises his participation in civic affairs as well as leadership in local and state church work. He is a supervisor in the Ground Observer Corps and chairman of a civil defense committee. Also he is a member of the Lions Club and the local Ministerial Alliance.

Mr. Bloss and his wife, Helen, have three children.

Mr. Bloss, Rural Minister of the Year among Disciples, is shown in this photo with his wife, Helen, and their three children. The 33-year-old minister is serving a rural church in Oklahoma.

him," said Dr. Fry, president of the United Lutheran Church in America and chairman of the World Council of Churches' Central Committee. The late bishop was a former co-president of the WCC.

"The almost superhuman courage that he showed when he infuriated the Nazis with his defiance during the occupation of Norway flowed from his faith," Dr. Fry said. "In all his days this heroic man had a boy-like quality—a zest in living which came from knowing that he had a Heavenly Father, and that he, Eivind Berggrav, was one of God's sons." (*See editorial on page* 9.)

German Christian Youth "Repent" for Nazi Acts

Berlin. (RNS).—Some 130 young Christian men and women from throughout Germany have volunteered to help build churches, hospitals and other welfare institutions abroad in repentance for the suffering caused by Nazi tyranny before and during World War II.

This was revealed here by Lothar Kreyssig of Magdeburg, Soviet Zone, president of the Evangelical Church of Saxony. He spoke at a meeting of the committee in charge of the drive to recruit volunteers to participate in the project.

Known as "Token of Repentance Action," the campaign is sponsored by the Evangelical Church in Germany. It was initiated last spring by Dr. Kreyssig.

Countries where the volunteers will work include Russia, Poland, Israel, France, the Netherlands, Norway and Yugoslavia.

Make Preliminary Study in Thailand

Nakon Pathom, Thailand.—A preliminary study was made in February of the area where Disciples of Christ will begin a new medical and evangelistic work in 1960.

A team of missionaries and Thai nationals traveled to Sangkla on the River Kwai in order to study the prospects of the work, which is to be undertaken by newly commissioned missionaries Dr. and Mrs. Douglas O. Corpron.

The area where the work will begin is a vast region near the Burma border. Preliminary surveys indicated that the people of this area, the Karens, are most receptive to the Christian message.

With Dr. Corpron on this exploratory trip were a missionary architect-builder from the United Church of Christ; Filipino missionary José Estoye, acting Mission secretary; Victor McAnallen, Disciple missionary; H. T. Chen, Disciple doctor; and PoSin, veteran Karen Baptist evangelist.

Disciples now have four missionary couples working in Thailand and two couples on furlough in the United States. Filipino missionaries Mr. and Mrs. Estoye are also with the mission.

—Photo by Elicson

Above, the MCI building committee receives the key to the clinic building. Left to right are Richard Moake and Mrs. Oakley Yantes of committee; W. Earl Waldrop, chairman of board; William Fessenden, contractor; E. G. Luna, MCI executive director; and Otto Ranslaban, architect. Clinic dedication was Feb. 18.

New Medical Clinic Opened in San Antonio

The new clinic building at Mexican Christian Institute, San Antonio, Tex., was dedicated on Feb. 18. MCI is a Christian service center of Disciples of Christ. The new building will house maternity, well-baby and dental clinics, as well as clinics for sick children and adults.

Total cost of the new clinic, a Capital for Kingdom Building project, was $66,500. Ninety per cent or more of the money came from Texas.

The building is constructed of concrete blocks with white brick trim on the outside. It has concrete floors with floor covering and sound-proof ceilings. Included in the one-story structure are two examination rooms, a pharmacy room and a dental room, as well as a kitchen, dressing rooms, offices and storage space.

The sum of five thousand dollars has been received for equipment for the dental room.

The clinic at MCI has been carried on in cooperation with the city health department of San Antonio. It has been serving more than one thousand families, or nearly 3,000 persons, each year.

Maintenance Churches Receive 2,088 Members

Indianapolis.—The seventy-one churches which receive maintenance appropriations from The United Christian Missionary Society added 2,088 members to their rolls in the 1957-58 year. At the end of the year the membership in the congregations totaled 10,460.

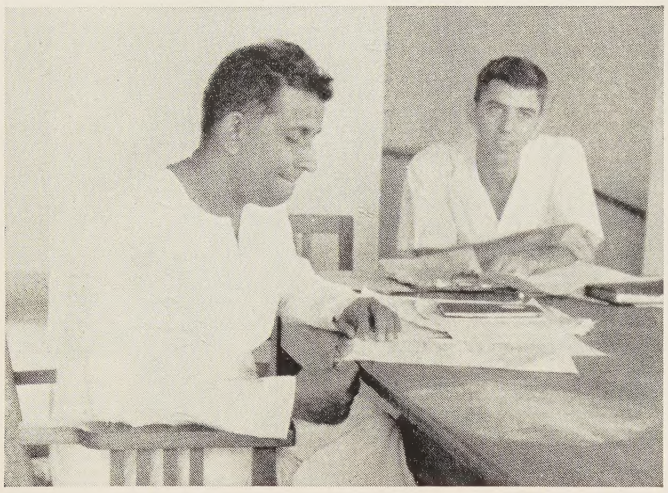
According to Hermon E. Burke, director of church establishment for the United Society, the maintenance churches gained 763 by baptism and 1,325 by transfer for an average gain of twenty per cent for each church. At the same time, he reported, the total missionary giving of the seventy-one churches was $33,717.58 with an average of $474.90 for each church.

Maintenance appropriations go to strategic churches which have promise of coming to self-support but need temporary assistance from local, state and national agencies.

Fund Bases Rates on Longevity of Ministers

Philadelphia.—Experience of the world's oldest life insurance company testifies to the longevity of ministers, which makes them "good risks."

The Presbyterian Ministers' Fund, now celebrating its two hundredth anniversary, reports that its ability to provide the usual forms of life insurance at more favorable rates and pay higher dividends than commercial companies stems from the fact that clergy deaths annually are less than half the general death rate. The



Robert Bates is shown at right in this photo, which was taken at a recent planning session in India before the Burma student conference. With Mr. Bates is M. M. Thomas of the Mar Thoma Syrian Church of Malabar, in India.

—Bates Photo

Disciples Attend Asian Student Conference

TWO Disciples were among the seven Americans participating in the week-long Asian conference sponsored this past December in Rangoon, Burma, by the World Student Christian Federation.

They are John White, missionary in the Philippines with The United Christian Missionary Society, and Robert Bates, WSCF secretary for Southeast Asia, whose headquarters are in Ceylon. Mr. White works with students in Manila. Mr. Bates, a former student worker in the United States, is on special assignment with the United Society.

Purpose of the conference was to discuss the life and mission of the church in the Asian countries. The countries and areas represented included Burma, Ceylon, Hong Kong, Indonesia, Japan, Okinawa, Malaya, India, Pakistan, the Philippines, Korea and Thailand. Twelve other countries sent observers. A total of eighty-five delegates and observers attended the conference.

The delegates and observers were welcomed by Hla Bu, cabinet minister for Burma's Kachin State and chairman of the Burma Christian Council.

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average age for claims paid over the past three years was 72 years.

Today the Fund has assets of $68,554,000 and 60,000 policy holders with insurance totaling $194 million. It serves clergymen, foreign ministers, theological students and their families of thirty communions.

More than Half of N.Y. Protestants Non-whites

NEW YORK. (RNS).—Non-whites comprise more than fifty-five per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City, the Protestant Council of the City of New York has disclosed here.

It said the non-whites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans.

The figures were reported in a fourteen-page document on "Religious Affiliation of New York City and Metropolitan Region" prepared by Leland Gartrell, Disciple minister who is the executive secretary of the council's department of church planning and research.

Commenting on the report, David W. Barry, chairman of the department and executive director of the New York City Mission Society, said that the figures show that for the first time in seventy-five years more Protestants have immigrated to this city than members of other faiths.

He said Negroes coming to New York have been "overwhelmingly" Protestant while Puerto Ricans have had a "very substantial number" of Protestants among them.

Disciple Serves Church At Steel Center in India

BHILAI, INDIA.—A young Indian pastor, the product of Disciple mission work, is serving a new church here where a huge much-publicized steel mill is being established with the help of the Soviet Union. He is Philemon Pannalall.

The Bhilai work is being sponsored as a home missions project of the North India Christian Council, in which five communions cooperate. Through calling and enlisting Christians among the 100,000 who have come here from all over India, 400 persons have become part of the Sunday school and church.

Services are being held in Hindi, English and Tamil. Meetings in other languages are held in homes during the week. It is expected that 3,000-4,000 persons will live here by the time the steel mill is in full operation. The church, which has a building site, expects soon to be self-supporting.

Italian Protestants Score Ruling by Appeals Court

ROME. (RNS).—Italian Protestant circles voiced sharp criticism of the action of the Florence Court of Appeals which reversed the conviction of Roman Catholic Bishop Fiordelli of Prato for defamation of character. *(See editorial on page 10 of the December, 1958,* WORLD CALL.*)*

The bishop had been convicted by a lower court last March on charges of slandering a young couple married in a civil ceremony by calling them "sinners living in public concubinage."

Protestant spokesmen said the bishop's acquital by the Court of Appeals was "deplorable" because it meant "abandoning Italian citizens to the mercy of Canon Law, with no guarantees of protection on the side of Italian legislation."

They asserted that all marriage, family, moral and artistic issues can now, theoretically, fall under the jurisdiction of Roman Catholic Canon Law.

Church Construction Bounds Back in 1958

WASHINGTON, D. C. (RNS).—Bounding back strongly from the economic recession, church construction came within $5 million in 1958 of equalling the all-time record established in 1957, the Departments of Commerce and Labor reported here recently.

Church construction set a new mark of $78 million in December, exceeding the same month of 1957 by $4 million.

This brought total church construction to a tentative total of $863 million for 1958 compared with $868 million in 1957.

Former Disciple Missionaries To Direct Chautauqua Institute

CHAUTAUQUA, N. Y.—Dr. and Mrs. Emory Ross of New York, former Disciples of Christ missionaries to the Belgian Congo and well-known experts on Africa and its problems, have been appointed co-directors of the Institute of World Missions at the Chautauqua Institution here.

They succeed Dr. Mabel Head, who served as director for fourteen years. The institute concludes the

Special Days

March 1	World Missions Day
March 22-29	Easter Week of Prayer
March 29	Easter Sunday

eight-week annual summer religious work program at Chautauqua.

Both Dr. and Mrs. Ross have held numerous posts in their own communion and in the ecumenical movement. Dr. Ross is president of the American Leprosy Missions, Inc., and the Phelps-Stokes Fund. He and Mrs. Ross were missionaries to Liberia from 1912 to 1916. From 1917 to 1933 he served in the Belgian Congo as a missionary and general secretary of the Congo Protestant Council. In 1935 he became executive secretary of the National Council of Churches' Africa Committee, a position he held until 1953.

"Chain of Prayer" To Close at Easter

Indianapolis.—For the second consecutive year a continous "chain of prayer" is in progress among churches of Disciples of Christ of the North American mainland through Easter Sunday, March 29. It started on Jan. 1.

"The 1958 chain of prayer was so successful and so well received that the 1959 chain was assured without any urging," says David S. McNelly, director of evangelism of The United Christian Missionary Society.

Prayer has been asked for the success of pre-Easter evangelism, but all brotherhood causes and programs, and all members and leaders among Disciple churches, committees and agencies have been included in the prayers.

Seminary Developing Along Ecumenical Lines

Indianapolis.—Christian Theological Seminary here is being developed along ecumenical lines, according to its dean, Beauford Norris.

Until recently known as the School of Religion, Butler University, the seminary is an institution of Disciples of Christ, but, said Dr. Norris, it is building its library, faculty, student body and curriculum from an ecumenical standpoint.

Dr. Norris addressed one of the sessions of a regional conference on Christian unity. The meetings brought 110 ministers and other leaders of the Christian Churches (Disciples) from the northeast quarter of the country to the Butler campus.

It and ten other regional conferences sponsored by the Council on Christian Unity are designed to establish a consensus of the churches on questions of organic union with other communions.

Spokesmen during the conference indicated that union of Protestant communions is a natural development of our society; the question before Disciples and others is not whether but when and how.

Missions Building Dedication March 4

Indianapolis. — Dedication of a new four-story annex and one-story auditorium and rededication of the entire structure of Missions Building will take place here at 4:30 p.m. on Wednesday, March 4.

John Paul Pack of Seattle, Wash., president of the International Convention, will give the dedicatory address. Greetings will also be brought by representatives of the ecumenical church, of Disciples of Christ of the United States and Canada, and of other lands, and of the city of Indianapolis and the community of Irvington.

Public open house will follow the program. Visitors will tour the new sections on the Ohmer Avenue side and the older sections of the building. The International Convention moved its offices to the new section from downtown Indianapolis late in January. Some 22,000 square feet of office space is being added, bringing the total to 99,800 square feet.

Leader Says Churches Carrying On in China

Buck Hill Falls, Pa.—Despite ten years of persecution and suffering, the Protestant churches in China are growing again after a period of loss.

This is the statement of Tracey K. Jones, Jr., of New York, Methodist missions leader.

(See editorial on page 10 in this issue.)

The total number of Christians in China is 2,700,000, of whom 2,000,000 are Roman Catholics, Dr. Jones reported. He added that, like all other Chinese, the Christians must cooperate actively with the government, and those who do not are denounced as "reactionaries or rightists."

"Yet if Christians are cooperative," Dr. Jones said, "the Communists have not tried to destroy them. In

Interboard Officer Named for Philippines

John Muilenburg, Reformed Church missionary in China and the Philippines for a number of years, has been named Interboard Office Representative-Treasurer for the Philippines. He succeeds Henry Little, Jr., who concluded his service in this office on Dec. 31, 1958.

In his position Mr. Muilenburg will represent The United Christian Missionary Society and other mission boards working cooperatively in the Philippines.

Mr. Muilenburg, who is now on furlough with his family, had been appointed to a teaching position on Taiwan (Formosa) when the call came to serve in the Interboard post, one of the key positions in the Protestant missionary enterprise in the Philippines.

Under this cooperative relationship the United Society shares in the support of the regular budget of the Interboard Office, which has headquarters in Manila.

John Muilenburg, new representative of Disciples and other communions in the Philippines, is shown at left in this photo as he talks with George Earle Owen at Missions Building. Dr. Owen, executive chairman of the division of general departments of the United Society, is a former missionary in the Philippines.

—Photo by Inabinett

fact they have left church buildings with the churches and have sponsored national conferences of Christian leaders."

He said that "Chinese Christians on the whole do not feel their support of the government has compromised their loyalty to the church and to Christ."

However, the Chinese churches have been weakened numerically in the past decade, Dr. Jones said. He estimated that about one-third of the members have "fallen away." Thirteen Christian universities and many hundreds of lower grade schools and hospitals have been taken over by the government, he said.

In addition, he said, a number of Christian leaders have served prison terms. He urged American Christians to "remain faithful to the Chinese people as a people" and to pray for Chinese Christians.

Lebanon Emergency Seen as Still Critical

BEIRUT, LEBANON.—"During coming weeks we expect our case load to increase to 35,000 or even 40,000."

So declares a recent report from Lebanon to the World Council's Division of Interchurch Aid and Service to Refugees. Porter Young, co-chairman of the emergency subcommittee here, adds that the committee is now feeding 18,500 persons, "but both our funds and food supplies are running low."

Commenting that there is an increased degree of security and normality in Lebanon, Mr. Young said: "While we are grateful for it, this has posed other problems as new areas of need, hitherto closed, are opened for us."

Expressing gratitude for aid from the World Council, Church World Service and the United Nations, Mr. Young concludes: "We have the conviction that this Lebanon emergency work is going to the very heart of the need."

Emergency funds received include $10,000 from Church World Service and several thousand dollars from other agencies.

"Crisis in Education" Discussed in Kansas City

KANSAS CITY, MO.—Sound learning and religion belong together, a group of Christian educators were told recently at the first official meeting of the new Council of Protestant Colleges and Universities.

Presidents and officers of nearly one hundred U.S. church-related colleges heard Albert C. Outler call for a genuine rehabilitation of these colleges "to restore them to the place they once held of acknowledged leadership in this country." Dr. Outler, on the faculty of Perkins School of Theology of Southern Methodist University, addressed guests at the inaugural dinner of the council here on "The Protestant College and the Crisis in Education."

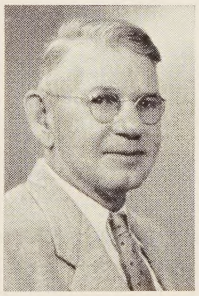
The function of the Christian college, he said, is to further truth in all areas based on scientific evidence and evangelical truth based on God's grace. "A church-related college must be a community of inquirers," he continued, "but since it is also Christian, it must make the quest for truth about God a natural and integral concern of its communal life."

The best education, said Dr. Outler, has a religious perspective at its center and a valid faith that spurs men to inquiry which is both disciplined and free.

The council was formed this past June at the quadrennial convocation of Protestant colleges in Des Moines, Iowa.

Beneath the Spire

WALTER A. DAVIS, 64, is vice-president Christmount Christian Assembly, Black Mountain, N. C. . . . born at Warren Plains, N. C., educated at U. of North Carolina, Vanderbilt Divinity School; also has law degree from Vanderbilt . . . served 10 years as YMCA secretary at Portsmouth, Va., and Orlando, Fla., and as Boy Scout executive about 25 years . . . he and his wife, Christine, are parents of three daughters and one son . . . for several years he has been chairman of Christmount building and grounds committee, supervising construction of roads and buildings . . . received Certificate of Merit from Atlantic Christian College.



Mr. Davis

* * *

MRS. CARRIE ROSE MIZE has been chairman Christian church board at Hazel Green, Ky., about five years, also chairman of trustees and deaconess seven years . . . member congregation 59 years, oldest active member residing in Hazel Green all her life . . . was church organist in younger years and formerly taught boys' Sunday church school class . . . graduate of Hazel Green Academy and Commercial College . . . before church employed janitor, she helped keep building clean; has prepared communion elements months at a time . . . hobby is meeting people and visiting sick persons . . . her late husband, Carl Mize, and she had two children—a daughter who died in infancy and William Oldham Mize . . . her father-in-law, Senator W. O. Mize, was one of founders of Hazel Green Academy conceived as a school in honor of his only son, Carl.

Mrs. Mize

* * *

ROBERT S. TUCK, 59, has been minister of Central Christian Church, Wooster, Ohio, 36 years—it is his only full-time pastorate . . . born at Tonawanda, N.Y., he and his wife, nee Marie J. Holloway, were graduated from Bethany College, 1921; he received honorary D.D. there in 1951 . . . he has also studied in conferences and as an auditor at Union Seminary, U. of Chicago and Yale Divinity School . . . traveled in Europe on three occasions . . . has been vice-president International Convention of Christian Churches (Disciples of Christ); president Ohio State Convention of Disciples . . . now vice-president board of directors, Ohio Christian Missionary Society; member board Cleveland Christian Home for children . . . past president Wooster Kiwanis Club, trustee Wooster Hospital, member board of directors and former president Wooster YMCA . . . daughter, Vivienne Marie, is wife of Dr. George T. Smith, surgeon with Glasgow U., Scotland.

Mr. Tuck

—BELL RINGER

WORLD CALL

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WORLD CALL

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Who Is a Steward?

STEWARDSHIP involves the use of time. And of ability. And of what one has. Genuinely religious people everywhere want to be good stewards. Some of the best examples of stewards we have come across recently were found in a little mimeographed bulletin of the Reformed Church in Yugoslavia. One page carried the heading, "Women's Work in November." It was filled with stories of how these good women were scheming and working to help in the work of the church. From eight or ten items we quote only one:

Another four women in Moravicha decided to tithe all their income to the glory of God. One of them owns nothing but ten hens and her only income is the eggs from these hens. She brings to the church the tenth of these conscientiously. One time she got a gift parcel from Switzerland. She sold the most valuable piece in the parcel for 3,500 dinars and brought this to the church to aid the local poor.

Many church members of America have been sharing what they have with people of other lands in such programs as the Week of Compassion. That is fine and good. But here is the story of a peasant woman in a country to which such help is given. Who would deny that she gave more than all of us? Of another such woman who put two copper coins into the treasury Jesus observed that "she put in more than all."

A Cause or a Club?

ROBERT J. McCracken of New York recently told a religious assembly that some churches "more nearly resemble a club than a cause." He was warning against "self-contained and ingrown churches." These, he said, are more concerned "to perpetuate an institution than to reach out in service to the world."

We wonder if a good many nonchurch people do not look upon some churches they see much as they consider clubs. These churches contain a good many like-minded, congenial people about whom no one would object. The members seem to be having rather a nice time together. But no one would think of them as being much of a force in the community or in the world.

Such a church carries on its program without trying to relate it to the problems of the day. It accepts the easy way, the comfortable way.

The proper place of the church, said Dr. McCracken in the address referred to, is "on the moral frontier, pioneering in mutual relations of people of different classes, colors, nationalities." We need to "get the church out from behind closed doors."

What about *your* church? Is it a genteel club? Or is it a cause and a force? Do its neighbors know that it is such? Is it concerned with itself? Or with the needs of people here and everywhere?

"Well, Here I Am"

NORWAY'S Bishop Berggrav, who died on January 13, was a man of conviction and courage. His kindly nature, his quiet speech and his gentle use of humor made it easy to forget that, above all else, here was a man of great courage.

One of the most severe tests of the bishop's courage came after the Nazis invaded Norway in World War II and set up Quisling as a puppet ruler. Through the occupation, Berggrav was a symbol and rallying point for those who refused to accept domination. Even from a concentration camp, he somehow managed to guide the church and share his spirit with his people.

A revealing story of this struggle has to do with a meeting in 1941 between Quisling and the bishop. Angered at Bishop Berggrav's quiet refusal to take orders, the puppet leader screamed, "You triple traitor! You deserve to have your head chopped off."

"Well," said the bishop quietly, "here I am."

Berggrav's act was not just that of a patriot. Even more, as a Christian, he opposed all efforts to make the church yield to the power of the state. In meetings of the World Council of Churches he often spoke out on this issue. He was uncompromising in his conviction that the church must never yield to that which is wrong. His example will in years to come give strength to timid churchmen as they recall his word, *"Well, here I am."*

Out of China—Two Reports

TWO quite different, but not necessarily conflicting, reports have come out of China in recent months. Both have to do with Protestant churches of the mainland. One tells of increased government pressure on churches, with special emphasis on mergers and often the closing of numbers of local churches. The other report tells of continuing growth in church membership in many parts of the country.

The U. S. State Department policy forbidding news people to enter Communist China has resulted in giving the United States the poorest coverage of what is happening in China to be found among the more advanced countries of the West. A few American papers supplement their coverage of China with accounts from British and other journalists. At best, however, this is a poor substitute for the kind of service the really top American newspapers try to bring to readers concerned with events in other parts of the world.

Under these circumstances, much that passes for news from China is only a sort of guessing or putting together of rumors and reports regarded as more or less reliable. Despite the scepticism which such a situation encourages, we believe the two reports mentioned here have a basis in fact. We regret that we do not have *all* the facts needed for an informed opinion.

WALLACE C. Merwin, executive secretary of the China Committee of the National Council of Churches, is responsible for the report of the growing pressure the government is putting on Chinese Protestants. His statement is based on such sources as the Protestant bi-weekly paper, *Tien-Feng,* personal letters received, and the New China News Agency. He credits Frank W. Price of the Missionary Research Library with having assembled the data.

Dr. Merwin says that sixteen denominations with nearly a million members are under pressure to merge into a single church. The program is being carried on, he says, by the "Three-Self Patriotic Movement Committee" of Chinese church leaders. Through this movement, he believes, "the Chinese authorities are succeeding in maintaining closer controls over the churches and their members."

"Today," says Dr. Merwin, "Chinese Protestants are told that denominational names are 'vestiges of western colonialism aimed to divide and rule.'" To be truly independent and patriotic, they are advised, the churches must unify their forms of worship, methods of support and doctrinal creeds. Dr. Merwin adds that this counsel is bringing together "incompatible factions" and that more and more church members are staying away from church.

Along with the efforts at forced merger, says Dr. Merwin, many local churches have been closed. These are said to include all but 12 of the 200 Protestant churches in Shanghai and 61 of the 65 churches in Peking. As churches are closed properties are being turned over to the government as "patriotic gifts."

WE pause here to note that this attack on the churches has been made at their weakest point. That point is the tragic division which marks the Christian movement all over the world. This division is serious enough among the older churches of the West. Among the younger churches of what we call "mission lands," it is a calamity.

The burden of responsibility for this calamity rests squarely on the shoulders of the churches of the West. It is true that most of those responsible for the work of foreign missions have in recent years sought to move toward a united church in mission lands, if not at home. But too often their efforts have come too late. And they have too seldom had the support of the people of the home churches. By and large, members of the older churches have failed to see what their own lack of unity has done to the younger churches.

THE second report on the Protestant churches in China indicates that, despite all difficulties, they continue to carry on their work and, at least in some measure, to grow.

The chief source for this encouraging word is one from which some evidence of government pressure was drawn—the paper, *Tien-Feng.* This nationally distributed Protestant journal carries news of the churches in all parts of Communist China. Readers state that "almost every number" of this bi-weekly carries news of baptisms in local churches and that they "add up to a very impressive total."

In the October 28, 1957, issue of *Tien-Feng,* news items covering half of a page record a total of 809 baptisms. Among these items was a report of 108 baptisms at the church of Disciples of Christ in Wuwei, Anhwei. This is a church to which Professor Joseph Smith of Christian Theological Seminary of Indianapolis was assigned just prior to the evacuation of missionaries of The United Christian Missionary Society.

WE note again that these reports are based on outdated information. Yet we believe it is authentic. It is at least as reliable as we can expect to have under existing limitations on the normal exchange of news. The one report shows the churches of China working under serious handicaps. The other reveals that, even in the face of great pressures which accompany an overturning of the country's accustomed way of life, the churches carry on.

—RNS Photo

When Christ Comes to Life

An Easter Meditation

by Philip N. Hollembeak*

PERHAPS the most tragic of all ironies is that which grows out of the death and resurrection of Jesus. The message for which he died almost died with him.

It is not surprising that the idea of a future with golden streets and freedom from pain and fear so completely captured the imaginations and hopes of those of Jesus' time. All were victims of Roman tyranny, and the resurrection meant that they could hope for a day when no despot could dominate their lives.

An eternity with Jesus in the presence of a loving Father was the only bright prospect for many. The "abundant life" became another word for heaven after a life of suffering. Even Paul, as he wrote, found life a period of trial to be endured until such a time as God calls one to heaven.

Jesus prayed for heaven on earth and believed somehow that it could and would come. *He was concerned far more with learning how to live than with learning how to die.*

Christ came to teach life and love. But over the centuries the church has spent too much time occupied with death. Ours has been a self-centered concern with gaining entrance into the paradise that awaits at the end of life. In our concern for heaven we have missed what Jesus wanted us to learn about living. We have buried the teachings of Jesus with him.

Jesus spent his years in living. And he knew how to live. He knew that abundant living means sharing the lives of others, and the more one shares, the more abundant one's life becomes. Jesus had time for everyone. Their sicknesses, their joys and their sins became his and his life became full.

Jesus had a taste for life . . . a taste not shared by many of his followers. This may be because the taste for life cannot be learned gradually; it is something to experience and then to possess. Perhaps it is because some of his followers did not know where to look for life. Perhaps they had an occasional brush with real life, found it too overpowering, and chose to avoid further contact for fear it might take possession of them.

What is living? For most Americans it is a never-ending search for the novel, the exciting, the sensually satisfying. A common expression is that "you haven't lived" until you have tried this or that—and the abundant life of which Jesus spoke has been all but forgotten.

Elijah was one who thought he could find God's meaning for life in some exciting experience. The fireworks came and went, and God's word was not in them. When they were all burned out, God spoke to Elijah in a quiet voice and told him to look for life where life was—*among the people.*

Any of us may have had a brush with life that is real. It may have come when we befriended one who was sick or in trouble. We found great pleasure in bringing happiness to his eyes, and found it easily done. But our lives somehow became intermingled. Just as we could carry enough joy into a drab setting to make both of us radiant, so also we shared his pain. Suddenly we realized how great was the price we paid to share his suffering—and we withdrew, or perhaps death severed the relationship. Or, realizing our concern, perhaps he withdrew. There was pain in the parting. Perhaps some guilt clings to us. We remember how our presence brought happiness and our interest developed confidence in one who was sad and afraid. For a brief time we saw what the love of Christ could do when at work in our lives—how it could change lives—ours and his. We knew the joy of which Jesus spoke—the joy of the abundant life.

But to have Christ alive in our lives was too expensive. The flavor of life was sweet for a moment, but too rich to risk acquiring the taste for it.

We discovered that abundant life is sharing—yes, *living*—the lives of others as well as our own; that it is making the pain of our neighbor our own pain and his joy our joy. It is suffering for his sins, weeping for his sorrows, and also taking pleasure in his good fortune.

Is this why so many keep Christ buried? Is this why so often we may attend church . . . give regularly for great causes . . . follow the prescribed "rules" to obtain the keys to heaven . . . but still manage to keep Christ in his tomb? When Christ comes to life for us, and when the resurrection becomes real, the price is high. We become involved with the world's needs. But then there is abundant living and an unparalleled joy.

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*Mr. Hollembeak is minister of the Union Street Christian Church, Schenectady, New York.

Capital Program Moves Forward

By A. DALE FIERS*

HOW is Capital for Kingdom Building coming? This question is asked frequently by those who have been interested in this important capital effort to strengthen the world missionary enterprise of Disciples.

Capital for Kingdom Building neared the two-thirds mark in cash receipts this past December 31. On that date $2,100,000 had been received by The United Christian Missionary Society for its CKB program of mission construction and repairs.

Victory is in sight as the CKB program nears the closing date of June 30, 1960. It depends now on how many churches and individuals will go the second mile to help underwrite the remaining projects in the CKB effort and assure the goal of $3,345,500.

More than 1,700 churches and a number of individuals have given generously to the Capital for Kingdom Building program or have made commitments for underwriting projects. Some churches are adding to their original gifts and are taking other projects to underwrite after the first projects are paid for.

Donald O. Legg, director of Capital for Kingdom Building, suggests that churches can broaden their horizons in missionary education by selecting a new project in a different country. If a church has paid for a mission school in the Belgian Congo, for example, it might take a second CKB commitment for a share in the Protestant bookstore in Argentina or the hospital in Mexico, or one of some forty projects which still await funds.

The United Society's capital effort has reached the half-way mark in completely paid up projects. Many of these churches, schools and medical centers are already built and in use on the fields. Major repairs on old mission buildings and expensive items of medical and educational equipment also have been provided through CKB for mission work at home and abroad.

The hands of Disciple missionaries and their partners in the churches at home and overseas are being strengthened by the improvements which CKB has made possible in new buildings and equipment. The new water tank at Hazel Green Academy in Kentucky has meant that the students have safe drinking water. Missionaries are more adequately housed in the Belgian Congo and other fields. The hospital at Mungeli, India, has an improved water system.

On January 1 a CKB summary, showing developments since the start of the program in 1953, disclosed that 218 churches, mission schools, mission residences, items of medical or educational equipment and mission medical buildings have been completely paid for under the CKB program. Another 233, some with partial payments made, are yet to be completed.

Among the unfinished CKB projects are three home mission churches in the United States and fifty-seven varied building and equipment projects for home missions institutions. On fields overseas there are yet to be completed four projects in South Africa, six in Japan, six in Argentina, eight in Jamaica, nine in Mexico, thirty in Puerto Rico, and twenty-one in the Philippines. Nearly completed are thirty-four projects in the Belgian Congo, seven in Paraguay, thirty-seven in India, and seven in Thailand.

A major project which was added to the original CKB goal is that of the building for the La Hermosa Christian Church in New York City. The devoted members of this dynamic Puerto Rican congregation are working toward a $100,000 building fund to be added to CKB funds for the building of their church on a strategic lot at Fifth Avenue and 110th Street.

It would be difficult to overestimate what Capital for Kingdom Building has done already in providing "Tools for the Task" and in building the confidence and morale of the missionary staff.

Dr. Fiers, right, receives a check from Northwood Christian Church, Indianapolis, which is the final payment in the congregation's $103,000 pledge to Capital for Kingdom Building over a three-year period. The money has provided for critically needed construction in Congo, Puerto Rico, India, Thailand, and at Yakima Indian Christian Mission, White Swan, Washington. At the left is Theo. O. Fisher, Northwood minister. At center is William M. Loehr, chairman of the board.

—Photo by L. Dee Warren

*Dr. Fiers is president of The United Christian Missionary Society.

No Dull Moments

In Forty Years of World Missions

—Photo from Church Committee for China Relief

Above, Chinese carry grain for flood victims. In 1937 M. Searle Bates, missionary of the Disciples of Christ, directed the program of war relief in the stricken city of Nanking.

During the first forty years of its life, World Call had a colorful reporting job when it came to covering the story of world missions. In the period from 1919 to 1959 there were famines, floods, hurricanes . . . banditry, war, depressions . . . doctrinal dissensions, anti-Christian persecution and anti-foreign revolts.

On the other hand, there were demonstrations of Christian love, devotion, sacrificial giving . . . perseverance, understanding and foresight. All of these events, both heartwarming

and heart chilling, were woven into this forty-year story of Disciples of Christ missions. There were no dull moments in this period, which is described briefly in the following five pages by Mrs. Louise Moseley, director of interpretation for The United Christian Missionary Society.

The Roaring Twenties

1919-1929

WORLD WAR I had ended and the United States had come out of the conflict knowing that it was a world power. The next few years were characterized by high living costs and a general attitude of impudence and skepticism—the "roaring twenties" they were later called.

At the same time, in the midst of worldliness, there was a growing enthusiasm for world missions among the Protestant churches of America. The college world of "flappers" and boys in raccoon coats also included students who volunteered in large numbers for Christian missionary service.

Early issues of WORLD CALL reported exciting developments in missionary endeavors of Disciples of Christ. In 1920, five national boards joined forces in The United Christian Missionary Society. When they came together, the two foreign mission boards had a combined total of 280 missionaries in overseas service. By 1924 the United Society reached its all-time peak year in overseas missionary personnel with 339 on the field. These Disciple missionaries were among some 29,000 Protestants at work overseas that year. The year 1924 saw Disciple women celebrating the Golden Jubilee of their organized work. They raised half a million dollars for erection of buildings on the mission fields.

New Work Launched in 1920's

New work was launched on several foreign fields in the 1920's. There were four new stations in India and the Belgian Congo. Two union projects were entered: the Mission House in Leopoldville, Belgian Congo, and Woodstock School at Landour, India. A nurses' training program was begun in Bilaspur, India.

The 1922 International Convention of Disciples of Christ authorized a survey of all the organized work of the brotherhood. Each mission field was inspected, and a detailed report was made which covered conditions on the field, services rendered and needs to be met by the missions. No comparable study of the organized life of the brotherhood has been made since the *Survey of Service* was published in 1928.

Disciples of Christ and other Protestant communions were inspired in those years by the findings of the World Missionary Conference which had been held at Edinburgh, Scotland, in 1910. Few nationals (native Christians on the mission fields) were present in the Edinburgh conference. Eight commissions of American and European missionary leaders, with the help of one thousand workers on the foreign fields, probed into mission problems. For the next eighteen years the participating mission boards patterned much of their work after the findings of the conference.

The International Missionary Council was formed in 1921. When the next world missionary conference was held at Jerusalem in 1928, Christian nationals from fifty countries were there on equal terms with missionary representatives of the older churches of Europe and America. In the 1928 conference it became evident that Christian work overseas was centering more in the native church and less in the foreign-dominated mission.

A word of prophecy concerning the nature of missionary work needed in the future was spoken at the Jerusalem conference by a missionary to Japan, William Axling, who said, "Christian strategy demands that we dig in, take a long look and lay siege to the whole life of the whole community. Only as we take into our hearts and our program the whole life of the whole community shall we be able to reach our goal." The United Society's overseas work of the next two decades took on the flavor of the conference findings. Among the Disciples who attended the Jerusalem conference was S. J. Corey, head of the United Society's foreign department.

This epoch of foreign missionary endeavor was not entirely one of happy fulfillment for the new United Society. The 1920's were years of retardation as well as progress. Turbulent political conditions affected Christian work in China and Mexico. Missionaries were withdrawn temporarily from China due to internal war. Mission schools were closed in Mexico to comply with laws which forbade religious instruction.

From the day of its founding, the United Society was sharply criticized by an element within the brotherhood which stood against the idea of organized missionary societies and interdenominational cooperation.

A. L. Shelton, center in back row, Disciple missionary, is shown in this photo with a group of typical Tibetans, before his death at the hands of bandits early in 1922.

—Photo from Mrs. A. L. Shelton

The bitter controversy of more than a quarter of a century came to a head in the 1926 International Convention. After that, a number of those who were opposed to the United Society began to meet in a separate annual assembly and gave support directly to individual missionaries of their choice. In 1926 and 1927, six missionaries resigned from the United Society staff, partly as a result of the controversy over theology and organization. They remained in Tibet, India and the Philippines to continue missionary work independently.

Meanwhile, the United Society was struggling with problems of organization and a growing deficit in the general fund. Drastic measures were taken in 1926 in an effort to balance the United Society's budget by withholding missionaries from the field and by closing some pieces of work. Due to lack of funds to train and send out new missionaries, teaching was discontinued at the College of Missions in Indianapolis in 1927. The next year, the Disciples' missionary training program was moved to the Hartford Seminary Foundation in Hartford, Connecticut.

Emphasis in overseas work in those years was placed upon education and Christian social service. The United Society was committed to cooperation with other Protestant groups and continued to work interdenominationally whenever possible.

The Depression Presents a Challenge 1930-1939

When economic depression settled down upon the world in the early 1930's, the quality and force of Christian missions were generally reduced. Where there had been around 29,000 Protestant missionaries serving overseas in 1924, by 1933 the world-wide missionary force had been cut back to 17,000, according to reports compiled by the International Missionary Council.

The income of the United Society was cut back 43 per cent to 49 per cent in those years. The deficit in the general fund, which had been accumulating since 1920, reached its peak in 1933 when the total debt of the Society amounted to more than one million dollars. The station at Osaka, Japan, was closed and the Tibetan Mission was abandoned in 1931.

Sharp cuts were made in missionary staff and program on all fields. Where the United Society had 251 missionaries on the field in 1929 at the start of the depression, the number was cut back to 165 in 1936, the lowest year in overseas staff. All missionaries were withdrawn from Jamaica and all but two missionaries were brought home from the Philippines. Considerable mission property was sold off in the Philippines, to the dismay of the Filipino Christians. Recruitment and preparation of new missionaries was curtailed. The staff at home was cut, and in some months only partial salary payments were made.

—Photo by Douglas S. Corpron

Anti-foreign uprisings and revolution in China forced this group of Disciple missionaries to flee from Luchowfu in 1927. Here they are shown in Chinese dress aboard two junks which provided a hiding place for eight days.

Though the work suffered many setbacks, Disciple churches and missions overseas came out of the depression with some impressive gains. Efforts to bring churches on the mission fields to self-support were spurred on by lack of funds from the home base. As the missionary staff decreased, Christian nationals were put on their mettle. They began to assume more responsibility for directing churches and mission institutions. Joint councils of missionaries and nationals began to function in Mexico, India, Jamaica and Puerto Rico. A few comparative figures will disclose the progress of the depression years:

	1929	1940
Self-supporting churches	**126**	**351**
Church members	**44,830**	**67,240**
Nationals (native leaders)	**1,801**	**1,916**

At a time when it might have been expected that no new ventures could be undertaken, some new work was begun on the foreign fields. In the decade of the 1930's, Morelos Social Center was started in Aguascalientes, Mexico, and three union projects were joined. These were the Christian Nurses Association and Landour Hospital in India and LECO, a union press and bookstore in the Belgian Congo.

The International Missionary Council met again in 1938 at Tambaram, Madras, India. Among Disciples participating in this meeting was Cyrus Yocum, chairman of the United Society's foreign division. The con-

ference, representing seventy nations, sent a "message to all peoples," calling them to join in a new dedication to God.

Instead of being daunted by the criticisms they received because of their work with other communions, missionaries and other staff members of the United Society strengthened their participation in interdenominational work. The 1936-1937 annual report of the Society carried a full list of its representatives who served on twenty major interdenominational boards and councils.

China was attacked and partially occupied by the Japanese in 1937. Some mission property was looted and destroyed. But the missionaries moved from occupied territory and pursued their work where they could, while Chinese Christians saw to it that their churches continued to function under occupation.

Neither war, nor the nagging worries of depression, not attacks from within the brotherhood could stifle the spirit of those who were carrying out the world mission of Disciples of Christ in the 1930's. The board of managers of the United Society recognized this spirit in a statement published in the annual report of the Society for 1934-1935: "Through it all our staff has never faltered, nor lost courage, but rather, redoubled its efforts. This spirit is a challenge to us all."

Wartime Heroism 1940-1945

THE SAME steady, patient courage that is required for dealing with the problems of economic depression is also a mainstay of people in time of war, but wartime heroism is usually more spectacular. Missionaries and Christian nationals overseas demonstrated bravery in dealing with both epochs in the 1930's and early 1940's.

Overseas operations of the United Society began to feel the effects of war at once after fighting broke out in Europe and China in 1939. Missionaries were stranded in various parts of the world. Some mission projects were suspended and missionary tasks altered as conditions dictated. The entire China Mission staff moved in 1939 to West China, where work was carried on at hurriedly established posts. In 1940 all women missionaries and their children were evacuated from China.

Missionaries en route to Africa from the United States were re-routed via Argentina in order to avoid warring Europe. Four missionaries on their way to the Belgian Congo (the W. H. Edwardses and the A. G. Hendersons) were shipwrecked on the ill-fated *Zam-Zam* in 1941. The Hendersons were interned in Germany. The Edwardses, who had been shipwrecked before when the *Athenia* went down in 1939, later proceeded to the Congo by plane, boat and African railroad.

Between 1941 and 1945, sixteen United Society missionaries were interned in enemy prison camps. A prayer list of these names was posted in the chapel at Missions Building in Indianapolis during their various periods of internment. By 1945, the last of this group had been released or repatriated.

United Society Personnel Overseas

	Missionaries	Nationals	Total Leadership
1919 (old boards)	280	1,652	1,932
1926	314	1,683	1,997
1936	165	1,915	2,080
1946	213	2,516	2,729
1956	254	2,093*	2,347

*reflects withdrawal from China

Despite loss of mission properties, changes in program and strain on the staff, the churches overseas again came through a difficult period with some notable achievements. Their stewardship increased. Churches in China, Japan and the Philippines carried on under their own direction throughout the war, though some church buildings were lost. In Japan, the churches joined the United Church of Christ and began to cooperate in Union Theological Seminary in Tokyo, in 1941. By 1942 there were 468 self-supporting churches on the mission fields served by the United Society as compared with three self-supporting churches in 1922.

The debt which had hung heavily over the United Society for more than twenty years was at last paid off on June 30, 1942. A two-year "Emergency Million" campaign was launched in 1941 under the direction of Unified Promotion. The United Society received a share of the funds raised to meet emergency needs created by

E. K. Higdon, then a missions executive and former missionary to the Philippines, points to ruins of the Paco Memorial Church in Manila in 1946, following World War II.

—Photo by Joseph Smith

the war. A portion of the "Emergency Million" money was used for work on the foreign fields.

The Society's first new mission station since 1926 was opened at Resistencia, Argentina, in 1944. Hope Hospital was established in Aguascalientes, Mexico, in 1942. Long overdue administrative visits were made in 1945 by foreign division executives who went to the Belgian Congo, the Philippines and Mexico. Plans were laid for postwar reconstruction of mission properties, replacement of equipment, and rehabilitation of nationals whose families had suffered through the war.

The war encouraged greater participation in union Protestant work. In 1941, the College of Missions Foundation began to carry on its program of missionary training in conjunction with the Yale University Divinity School at New Haven, Connecticut. The annual report of the United Society for 1943-1944 showed 11.2 per cent of the foreign division budget was allocated to cooperative work as contrasted with 3.5 per cent spent for interdenominational work in 1923.

A Blueprint Is Drawn

1946-1951

Nearly every country around the globe went through political and social changes after World War II ended. People everywhere grew more nationalistic. India became a free nation in 1947. The Philippines became a republic in 1946 and there were two revolutions in Paraguay. Chinese Communists took over the government in China in 1948. Production and wealth increased in the United States, and world missions began to flourish in an era of postwar enthusiasm for taking the gospel to non-Christian lands.

Disciples of Christ launched "A Crusade for a Christian World" in 1946. This program stimulated recruitment of missionaries. By 1948, the United Society had the names of one thousand young people who were volunteers for missionary service. A separate department was created in the foreign division for full-time recruitment and preparation of missionaries. A program of psychometric testing of missionary recruits was inaugurated.

In 1945 missionaries began to go back to China and the Philippines, and the first United Society personnel returned to Japan in 1947. That year the overseas staff of the Society passed the 200 mark for the first time since 1933. The returning missionaries found that the nationals had carried on remarkably in the absence of missionary assistance. In 1949 the Puerto Ricans obtained their first building loans from the Board of Church Extension. Several national leaders were brought from India and Japan for advanced study in the United States.

Fees and offerings on the foreign fields and special funds given by churches and individuals in America increased so that foreign division expenditures in 1948-1949 more than doubled the total spent for foreign work in 1930. Funds raised in America during the "Crusade for a Christian World" made possible rebuilding and new mission construction for the first time since the major building effort of the 1920's.

Nine new mission stations were opened in this period. These were located in the Belgian Congo, the Philippines, Union of South Africa, Paraguay and Mexico. After Western missionaries were forced to leave China in 1950, the United Society began to send personnel to work in Thailand, carrying on the mission which had functioned there for half a century under British Churches of Christ. A new foundling home was established in Tokyo, Japan, and seven union projects were entered in India, Japan and the Belgian Congo.

The enormity of relief needs in war-torn countries and growing demands of Christian nationals overseas for united work stimulated cooperation with other Protestant missions boards. A conference of the International Missionary Council was held at Whitby, Ontario, Canada, in 1947. The conference recognized the changing world situation in its report, *The World of Tomorrow Is Here,* and outlined necessary next steps.

Shortly after the Whitby conference was held, the Foreign Missions Conference of North America proposed that American mission boards should launch a ten-year program of advance in an effort to achieve "one world in Christ." In 1950 the United Society produced *A Blueprint of the Future,* which outlined a program of advance in home and foreign missions and Christian education.

The foreign division's section of the "Blueprint" called for 373 missionaries on the field by 1959, an annual budget of $1,249,550, and a large number of projects for expansion of the work on all fields abroad. The proposals in the "Blueprint" became the goals of the foreign division in the Long Range Program of Disciples of Christ in the 1950's.

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Christian Service Overseas (Disciples)

	Pupils in Mission Schools	Treatments in Medical Centers	Ministers in Training
1919	22,448	336,446	15
1926	19,134	417,170	167
1936	17,133	466,933	234
1946	15,207	375,057	93
1956	21,832	785,457	221

Church Growth Overseas (Disciples)

	Self-supporting Churches	Church Members	Church Offerings
1919	not reported	29,920	$ 51,007.85*
1926	83	37,681	125,837.90
1936	395	68,031	32,559.08
1946	605	88,553	94,079.16
1956	217**	123,228	247,430.28

*includes some fees
**reflects withdrawal from China

Disciples Plan A New Strategy 1952-59

REVOLUTIONARY developments continued to have a bearing upon the missionary outreach of Disciples of Christ. Puerto Rico gained commonwealth status in 1952. The remote kingdom of Nepal opened its borders to the outside world in 1954. Argentina overthrew the Peron dictatorship in 1955. Living costs on some mission fields were 400 per cent higher in 1952 than they were ten years before. The cost of travel for missionaries to the fields had increased almost four times in the decade.

As the brotherhood launched its Long Range Program of the 1950's the foreign division issued a statement, *Crisis in Foreign Missions,* which described critical budget needs. The American churches focused their attention on world missions in the emphasis year 1953-1954 in the Long Range Program.

The International Missionary Council held a world missionary conference at Willingen, Germany, in 1952. The conference called the church to mission and unity and stressed the idea that "The Church Is Mission." Among Disciples participating in the Willingen meeting was Virgil A. Sly, chairman of the United Society's foreign division.

In the meantime, the foreign division of the United Society was devising a new strategy of foreign missions. The strategy document was written and re-written many times before it was finally taken to a called meeting of the Society's board of managers in Indianapolis in 1953. The "Strategy of World Missions" was approved by the board of trustees in January, 1955, when the foreign division changed its name to the division of world mission. The "Strategy" continued to be a growing document as it was studied and put into practice by missionaries and Christian nationals on the fields.

Disciple participation in union missions has increased. Below, Miss Itoko Maeda, United Society missionary on the Okinawa Mission staff, is shown with some of her students.

Basically, the "Strategy" called for constant re-evaluation of the work, recognition of Christians overseas as partners on an equal footing with Christians in America, and employment of new techniques of missionary service. The "Strategy" was again revised and officially approved by the board of trustees in January, 1959.

Missionary recruitment and training had grown into an intensive and exacting program since the use of health tests had been inaugurated in the 1940's. Missionaries who wished to serve overseas under the United Society were required to pass tests and follow a rigid schedule of graduate study and internship before they could be commissioned. In 1956 the College of Missions was reactivated with an annual summer session held at Crystal Lake, Michigan. In 1958 the world mission division joined with other departments and agencies in a total brotherhood program of recruitment for all church vocations.

Recognition of Disciple leadership in world missionary affairs came in 1956 when Virgil A. Sly was named chairman of the division of foreign missions of the National Council of Churches in the United States and a member of the executive boards of the International Missionary Council and the World Council's department of interchurch aid.

The world missionary force of Protestantism, as reported to the Missionary Research Library in 1958, was 38,606 foreign missionaries at work in all countries. This was fifty per cent more than in 1936.

From 1959 Forward

IN THE past four decades of world missions, Christian concepts have been introduced into the lives of non-Christian peoples. The church has awakened the "silent billion" to an awareness of their own dignity. The missionary role has changed from one of authority to that of partnership with Christian nationals abroad. Agricultural and health care projects initiated years ago by the missionaries were forerunners of today's government self-help programs. Victories are seen when governments take over direction of such projects, leaving Christian workers free to put their efforts into evangelism.

Watchwords for the future are "ecumenical missions." What now appears to be a revolutionary idea may become the accepted practice in future missionary outreach. This is the pooling of missionary funds and missionary personnel into one great Christian force of Asians, Europeans, Africans and Americans working side by side for the Kingdom of God.

Recipe for A New Congregation

By HERMON E. BURKE*

—Photos by Burke

Typical of the many strategic new congregations of Disciples of Christ which have received assistance in their establishment is this church, First Christian, Jacksonville, North Carolina.

"I tell you, I know a new congregation ought to be started in the Westwood Hills addition. Why, just look at all the homes being built out that way. I'm going to get a few folk together this week and start holding services. Why wait?"

So spoke Mrs. Martha Eager at a recent meeting of the Downtown Christian Church.

"Now wait a minute, Mrs. Eager," said the minister, Mr. Wise. "I happen to know you are a good cook and have an excellent recipe file. You know that a beautifully baked pie doesn't just happen. You follow a recipe for success. If we want to establish successful new congregations there must be a recipe for their success."

SUCCESSFUL new congregations, like good newly baked pies, do not just happen. Certain ingredients in proper balance are needed. This has been the experience of Disciples of Christ and other communions as they have sought to meet the tremendous need for new churches.

The first ingredient of the recipe is an *area of real need.*

We know that over-churching an area or establishing a new church in a sparsely populated place is poor stewardship and is downright foolish. Churches are centers of influence; therefore, new congregations need to be established where the largest number of people can be influenced for the Kingdom.

The needs can be determined by a state-wide program of research and survey where factors of population, movement and growth are carefully considered and analyzed. A *state new church establishment committee* should be set up to give leadership to this job and to all other aspects of new church establishment. The director of church establishment and the director of urban work of The United Christian Missionary Society are now ready to help states in this work.

A second ingredient in the "recipe" is a *temporary meeting place.*

Often this meeting place can be a school, theater, lodge hall, or even a fire house. Preferably, it should be well within the area the new congregation will serve. Temporary quarters should not be used any longer than absolutely necessary. The maximum is two years.

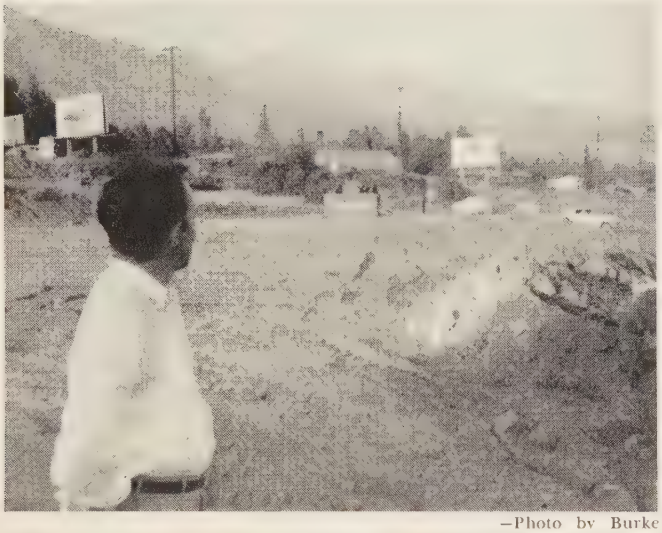
Third is the *nucleus and organization.*

We have discovered that as large a "nucleus" as possible (50 to 75 is the minimum) of folk interested in participating in the establishment of the new congregation should be recruited. The nucleus may be commissioned from nearby established churches or be formed from interested individuals living in the area where the new church will be established.

A temporary steering committee should be set up

Charles H. Addleman, right, Oregon state secretary, meets with two ministers, Gene Robinson, left, and Earl Van Slyk, to discuss the strategic move of the Southgate Church (formerly the Glencoe Road Church) in the Portland suburbs.

*Mr. Burke is national director of church establishment in the department of church development and evangelism of The United Christian Missionary Society.



—Photo by Burke

Melvin P. Laven of the Boulevard Christian Church in Tujunga, California, looks over the well-located site which has been obtained for construction of his new church building.

within the group to serve for a period of six months to a year. The steering committee can appoint work committees as they are needed to carry on the program of the church. No permanent constitution should be developed for the same period of time.

A fourth vital factor is the *minister of the new congregation.*

As soon as it is financially feasible, an experienced, college-and-seminary-trained, capable, full-time minister should be called. A new church should not be officially launched until it is certain a full-time minister could be called within a maximum of six months from the date of launching.

The old saying, "As goes the minister so goes the church," is certainly true in regard to a new congregation. New churches should work closely with the city association, state society, and the department of church development and evangelism of the United Society in selecting a good man. This will mean an adequate salary, for usually a church will get what it is willing to pay for.

Another ingredient is that of *finances.*

It takes money, and lots of it, to establish a successful new congregation. The first year's budget with a full-time minister will run $8,000 to $10,000 with three-fourths going for the minister and his expenses.

For the first three to five years in situations that are not self-supporting from the beginning, city associations, state societies and the department of church development and evangelism are often able to supply salary appropriations to help the local new congregation underwrite its current expense budget.

In addition to this, within the first two years $50,000 may need to be raised locally for down payments on a good site and a building. A like amount in loan money will probably also be needed. The Board of Church Extension provides helpful counsel in this matter and has loan money available for situations which can qualify. The locally raised money may come from the new congregation—which means the starting nucleus ought to be as large as possible—and from the city association, the state society, and perhaps interested established churches. It is recommended that established local churches give to a new church project through the city and state organizations.

Sites and Buildings Important

A final ingredient in the recipe for the successful new congregation has to do with *sites and buildings.*

Most of the new churches Disciples have established are in the growing suburban areas of cities and metropolitan centers. In such situations we recommend a strategically located site of not less than five acres. This allows for building expansion, off-street parking, landscaping and recreation. The first building should be the first unit of a master plan and be as large as possible, ideally with 7,000 to 8,000 square feet of floor space. The Board of Church Extension constantly studies this matter and works with most of the new Disciple congregations at this point.

These six factors indicate that new congregations do not just happen. They are planned. The right recipe with the correct ingredients is essential.

Hermon Burke, national director of church establishment for the United Society, second from right, leaning forward, confers with a group of ministers from Denver, Colorado, who are planning a new church project. This consultation, held at the International Convention Assembly, is typical of many into which the United Society representative is called by Disciples sach year.

—Photo by Dale Medearis

"I Hadn't Made A Will, Until—"

By A RESPONSIBLE LAYMAN

A RECENT article reveals the fact that an estimated seventy per cent of American property owners die *intestate* and about ninety-five per cent of the wills that are drawn omit bequests to Christian causes.

These statements disturbed me. I knew seventy is a high percentage of anything, and I further knew what property ownership means. But that word *intestate*. Was it good or bad? Was it something like cancer or heart trouble? A hurried call to an attorney indicated that *intestate* is not a fatal disease, but it can be just as tragic.

To die intestate—that is, without making a will—is always troublesome, and may even be tragic, for those who survive. If there is no will, the property comes under the jurisdiction of the courts and must be divided according to definite rules laid down by law. Seldom does such a decision meet the wishes of the deceased person or the needs of the family. And never does it deal with Christian institutions and enterprises.

Told of Tragic Results

Further conversation with my attorney friend revealed the tragic results which followed the death of a 65-year-old man who left no will. He was survived by a wife 60 years of age and a son 35. The man's estate was small, amounting to only $15,000. Despite the fact that the son drew a high salary in an excellent position with a large corporation, and despite the fact that the widow had no money of her own, the law of the state gave the son $10,000 and the wife only $5,000. True, the son probably would look after his mother. But how much happier she would have been if her husband had looked after her. No one enjoys being dependent.

I did not sleep well that night for thinking of what could happen to my loved ones and my Kingdom interests because I had not made a will. I had always been under the impression that wills were for the wealthy. Being a man of only moderate means I had neglected this important act.

The next day I hurriedly made my way to the office of my attorney. During the course of our conversation I suggested to him that it was not very important that I make a will because I had so little to give. He immediately advised me that everyone ought to make a will; in fact, he indicated that it might be even more important for a person like me due to the fact that the amounts left would be small and therefore should be wisely conserved.

The advice I received was that I go home and very carefully list all my property on paper. The attorney indicated that this list should include personal items such as valuable jewelry, as well as bank accounts, real estate, insurance and securities. This was not a difficult task but a most revealing one. I discovered that my insurance was not up-to-date and had to be revised. The insurance on my real estate had not been revised, although replacement values were up one hundred per cent. Our bank account was not properly listed. Furthermore, I had the pleasant feeling of discovering that I was worth a little more than I had thought and that my family could be provided for more adequately than I had anticipated.

The next suggestion was more difficult than the matter of property. I was certain of what I wanted to do for my wife and for my children, but I was less certain what I should do about my Kingdom interests. As a responsible Disciple could I have my will drawn up and leave nothing to the Christian enterprises I had supported all my life?

What about my church? I had always heard that too much money left to a church ruins the stewardship of that church, but I knew that in most cases bequests are valuable gifts. What about the world outreach of the church? Should I make possible my continued interest in that? What about the college and seminary which provided for my minister's education at about half the real cost?

Saw Christian Obligation

As a Christian I realized I was under some obligation to make a Christian will, and therefore I saw that I could not neglect the interest of the Kingdom of God even though the amounts I left in my bequest might be small.

I made the return trip to the attorney's office without a feeling of fear, for *I was about to write a Christian will as a responsible Disciple.*

A quick survey of my papers revealed the fact that the attorney had enough information to proceed with the making of the will.

I was pleasantly surprised to find that my attorney was a Christian and was interested in making a Christian will. As we counseled together he always kept the interest of my heart in mind. I soon discovered aside from legal technicalities, there were many other features in will-making that require the services of a man well trained in that field.

First, he prepared a broad outline that we would need to look over and alter or revise according to my personal need. Prepared forms do not usually fit the needs of all individuals. After a

"To die . . . without making a will is always troublesome, and may even be tragic, for those who survive. . . . But as a responsible Disciple, could I have my will drawn up and leave nothing to . . . Christian enterprises?"

great deal of counseling together, the attorney finally presented a tentative draft for my approval.

A careful analysis of the will revealed that my attorney felt that the most satisfactory and least costly method of dealing with my estate was to provide that my widow should receive the income from the estate for life, instead of receiving the estate outright, with the added provision that payments out of capital could be made to or for her if necessity should arise.

Upon my wife's death the capital then remaining is to be divided among our children and the sons and daughters of children who may have died before my wife.

I also saw to it that the small gifts that go to Kingdom interests are to be unrestricted gifts. Changing times or circumstances might alter the original intent of the gift to the point that it would be ridiculous for that special interest to be continued.

The final word from my friend was important. Review your will every year or so; and, if circumstances demand a change, rewrite the will or add a codicil.

The executor of the estate was named and the will was signed by two disinterested witnesses.

The horror that struck me following the reading of the magazine article no longer haunts me, for I know now that I will not die intestate. I have made a will—what I feel is a *Christian will.*

53,000 Pounds of Clothing

SOME 53,000 pounds of used clothing passed through the Disciples Service Center at Missions Building, Indianapolis, in 1958. This is the report of the department of social welfare of The United Christian Missionary Society, which has responsibility for the operation of the center.

A total of 4,164 pounds was sent to home missions institutions, and 9,140 went to world mission stations. Receiving the home shipments were the Avalon Christian Center, Los Angeles; Hazel Green (Kentucky) Academy; Mount Beulah Christian Center, Edwards, Mississippi; and Yakima Indian Christian Mission, White Swan, Washington. World mission stations getting shipments were Africa, Haiti, Mexico, Jamaica, Japan, the Philippines, and Puerto Rico.

Used clothing for Church World Service totaled 27,895 pounds. Some 4,373 pounds went to Hilfswerk in Germany.

Approximately 2,090 boxes from Disciples alone passed through the center this past year. In addition to this, there were some 6,495 pounds in a number of boxes which was handled for other church bodies in Indianapolis.

From January 1, 1958, through November, Disciple churches sent 103,935 pounds of clothing directly to the various Church World Service centers in Modesto, California; St. Louis; Nappanee, Indiana; and New Windsor, Connecticut.

AFTER some years of debate Great Britain will end its conscription system in 1960. Its decision to end the draft and depend entirely upon volunteers for its armed services appears to have been based on two propositions: first, that modern armies require highly skilled career men while draftee armies are inefficient, uneconomical and undependable in an atomic age; and second, that conscription is contrary to British tradition, except in a national emergency, and that now that it appears to fill no functional purpose the system should be abandoned.

Our own Congress will consider these same issues in 1959 when it decides whether to extend the authority of Selective Service to continue drafting men after July, 1959. Thus, if Congress does not extend the power to induct beyond July, all Selective Service could do is to register and classify men. It could not induct any new men, although it still might induct those who had received deferments prior to July 1, 1959, if in the meantime they had not reached the age of 35.

Like the British Parliament, the U. S. Congress will have for its consideration a report on military manpower needs in the light of the post-war technological revolution in weaponry and warfare. At the request of President Eisenhower, a defense advisory committee on professional and technical compensation studied the conscription system under the direction of Ralph J. Cordiner, president of General Electric. The main thrust of the Cordiner report, like its British counterpart, found the draft system of little use and proposed, instead, higher pay and better living conditions to attract career-minded men.

THE modern military manpower problem, reduced to its simplest terms, is one of quality rather than quantity," said Cordiner. He pointed out that this quality is rarely attained in a draftee, expensively trained, who in 97 out 100 cases leaves the army after his draft stint. Other authorities have pointed out that 80 per cent of military jobs are essentially civilian in character and could be filled by civil servants much more efficiently and economically.

Professor John K. Galbraith of Harvard has put the situation plainly: "The draft survives principally as a device by which we use compulsion to get young men to serve at less than the market rate of pay. We shift the cost of military service from the well-to-do taxpayer, who benefits by lower taxes, to the impecunious young draftee."

A defense department spokesman said that in the "next war" we need "a professional service manned by men who are . . . trained for the job."

In view of the Cordiner report, many Protestant communions which accepted conscription as a "necessary evil" in time of emergency are now calling upon Congress to end the power of Selective Service to induct any more men. Disciples, Baptists and Methodists, at conventions in 1958, took this stand. The House Armed Services Committee began hearings on the draft act extension in January. Similar hearings will follow later in the Senate, with a vote in both houses likely in February and March.

Above, a dedication service for the Tablada Church in the factory district of Buenos Aires was held in January, 1958.

Argentines Work Together

Disciples and Other Protestants Have Found Strength in Growing Unity

DISCIPLES of Christ in Argentina are hard at work with other Protestants in accordance with their traditional plea of unity among all Christ's followers. Even a quick look at the progress of the churches there bears out this statement.

Several years ago the annual convention of Disciples in Argentina appointed a committee to study bases of possible union with Waldensians and Methodists. Definite progress has been made by this committee.

In January, 1958, each church concerned approved the formation of a United Council of Christian Education and elected delegates to the council which met for the first time in March. Three Disciples are on this council, which meets monthly to make united plans for Christian education in Argentina.

A further proposal has been made that the three communions publish one united magazine in Spanish, rather than continue with a separate magazine for each communion. If this proposal is accepted the new periodical will be called the *Mensajero Evangelico* (Evangelical Messenger), a combination of the present names of the three publications. With the resources of three communions combined, the monthly magazine will be able to give far better service to its readers.

These two proposals have been made looking toward eventual union of Disciple, Methodist and Waldensian churches. But cooperation in Protestant work can be carried on even though no immediate union is in sight.

For example, the Methodist churches have recently undertaken a revision of the Argentine hymnal. Five other Protestant communions are working with the Methodists. These include not only Disciples, Waldensians and Presbyterians, but also Mennonites and Dutch Reformed churches as well.

These steps toward a united Protestant witness are of vital importance in a country like Argentina where the state religion is Roman Catholicism and where about ninety per cent of the people are listed as Catholics.

Disciples in Argentina have a long history of cooperative work.

The earliest interdenominational organization in Argentina was the Argentine League of Evangelical Women, founded in 1917. This is similar to United Church Women in the United States and provides a way in which church women of various communions can work and worship together.

Disciple missionary Miss Zona Smith organized the

Ernest Bauman (left) is director of Colegio Ward. Here he confers with Disciple missionary George Smedley, who serves as treasurer of the school. Methodists and Disciples have cooperated in sponsorship of this school since 1917.

—Photos by Weesner

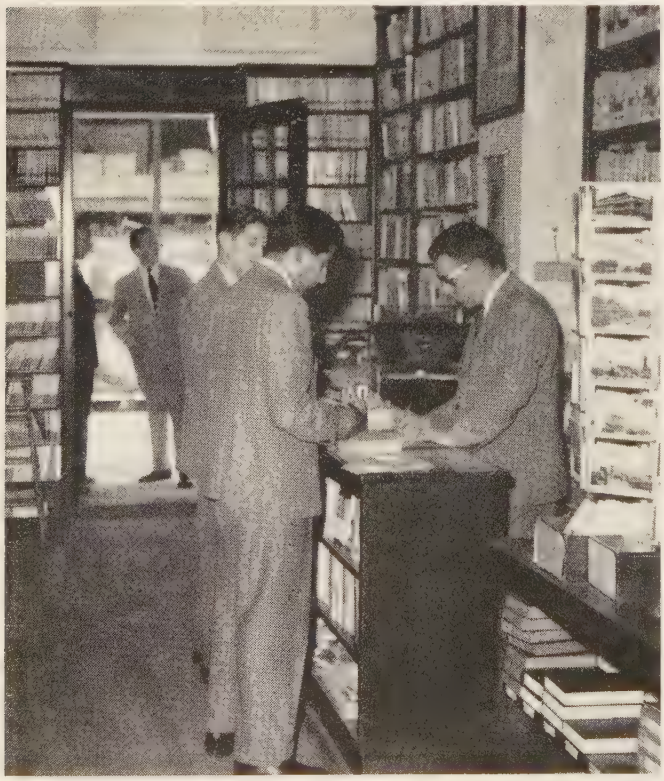
Miss Jorgelina Lozada, Disciple pastor, holds prominent positions in the cooperative work of Protestants in Argentina.

council and served for many years as its general secretary and chief promoter. Miss Jorgelina Lozada, Disciple pastor, serves as president of the organization now.

Also in 1917 Disciples began to cooperate in two educational institutions in Buenos Aires.

Colegio Ward, an elementary and high school, was founded by the Methodists in 1913. Today more than one thousand students attend the school, and there is a boarding department for two hundred boys. Dr. Ernest Bauman, born in Argentina and the son of Methodist missionaries, is the director.

Two customers are shown buying evangelical literature in La Aurora, the union bookstore in Buenos Aires, Argentina.



The other educational institution in which Disciples cooperate is Union Theological Seminary where young Argentines receive training to carry on the ministry of the church. Disciples, Methodists, Presbyterians and Waldensians join to sponsor this seminary. The largest seminary in Spanish-speaking South America, it dates back to 1884.

The student body has grown from twenty in 1941 to more than eighty at present. A new building is being constructed to serve as a library and women's dormitory. The cornerstone was laid last November.

Found Union Bookstore

In 1925 Disciples, Methodists, United Lutherans and the YWCA united to found La Aurora, the union bookstore in Buenos Aires. Through this union project, evangelical literature is published and distributed. Thousands of Protestant religious books are sold here each month.

In 1939 the Confederation of Evangelical Churches of the River Plate Area was organized. Summer conferences for young people, leadership education and experimental schools have been held under the sponsorship of this organization.

In 1958 these churches united to hold an evangelistic campaign in Buenos Aires. They rented a large sports arena and gained 1,300 decisions for Christ during their ten days of meetings. These meetings witnessed that different Protestant communions could work successfully together.

Miss Jorgelina Lozada gives full-time service as executive secretary to this organization, now known as the Federation of Churches of Argentina.

Your Church—

Are Members Aware Of Today's Trends?

By SAMUEL F. PUGH*

CHURCH people are aware of a number of well-publicized trends in American life. We have read about, talked about, and made our plans on the basis of a rapidly growing population. Also we have seen the sweeping trend to what is generally called "mobility"—the movement of Americans from place to place. We have seen the rising income levels and improved standards of living. Educators have warned us of the trend toward increased enrollment in our colleges.

We have come to accept certain facts about our world, and we have sought to plan wisely to meet the demands which these trends thrust upon us.

In this article let us look at a few of the trends which we have noticed within the church.

First is the trend of interpretation.

In conference after conference, no matter what the subject under consideration, several of the more alert members of the group will call for a pause in the discussion of techniques and suggest a consideration of the *basic purpose* which underlies the whole project.

"What are we trying to achieve? What is our one major objective? What is the mission of the church and does this project help to fulfill that mission? Are we basing our plans on specific needs or are we working for a new record, a bigger budget and more prestige?"

However the questions are expressed, they say the same thing. There seems, therefore, to be a trend toward the use of better organization, programs and techniques *but only on the basis of valid and justifiable objectives*—objectives that must be well defined and clearly expressed at the start.

A second trend is in theological implications.

For many years Protestants have placed major emphasis on theology. Every denomination and sect has had its body of beliefs. But there has been very little emphasis placed on relating theology to whatever else the church might be doing. It is not that an individual could accept Jesus Christ as his personal Saviour and then live an immoral life, but rather, a congregation could write a set of bylaws or conduct a service of worship and never ask whether either was consistent with the basic beliefs of the church.

There is now a trend toward consistency between conviction and action. Does the church having the pulpit in a central position put major emphasis on preaching, and the one with center aisle and elevated communion table really mean to elevate the Lord's supper? Do the bylaws actually reveal the church's belief in the importance of congregational authority?

One question seems to stand out. "What are the theological implications of the things we are doing, and what changes do we need to make in order to be consistent with our beliefs?"

Third is evaluation.

More than in any period of recent history our churches are becoming mature enough to look at their own weaknesses, acknowledge them, and seek to rectify them. The sense of assurance that we are on the right track in every phase of our work is diminishing and many congregations are requesting assistance in discovering their weaknesses.

One of the major projects of the coming Decade of Decision will be the creation and use of an evaluation "instrument" that will help each congregation to see itself as it is—with its strong points and weak ones made evident. Even now many churches are seeking to evaluate every phase of their life—spiritual depth, attitudes, weaknesses, objectives, balance of program, effectiveness of work, techniques, organization and much more.

Fourth is the trend toward cooperation.

Individuals and groups can work alone or they can relate their work to other individuals and groups. There seems to be a trend toward working together. State missionary societies are bringing their various agencies together in a move called "unification at the state level." There is an obvious attempt for national leaders to work through the state secretaries rather than around them. All new curriculum materials, programs and projects for Disciples are cleared through a "coordinating council" that meets semi-annually. An overall calendar in Indianapolis lists all forthcoming dates and events to help coordination.

In local congregations the coordinating body is known as "the cabinet." The functional plan of church organization encourages all the congregations to use the same basic resources in planning.

Study groups are meeting to learn ways to handle differences of opinion. Definite attempts at cooperation are being made. Controversial subjects are being welcomed for discussion in some church boards and fellowship groups. The ecumenical movement is tangible evidence of the desire to unite for common good.

A fifth trend is representation.

"Taxation without representation" was one of the first issues of the American people. It is always an issue

*Mr. Pugh in national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

until it has been settled to the satisfaction of all concerned. An evident trend within our brotherhood and the church in general is that the democratic process is being put into practice more freely than in the past.

Local congregations are inviting the whole church membership to participate in program planning and to offer suggestions for the general welfare. The twenty-two "listening conferences" held last year called laymen, ministers, professors and other interested persons together in varied parts of the nation to get expressions of need from the churches.

More and more we see a wide representation of interests on the committees and boards of the brotherhood. There is less planning by paid staff and more of it by representative groups. Representation is coming to be a mark of our day—and a mark of our maturity.

Sixth, we observe program planning.

This is replacing the old hit-or-miss way in hundreds of our churches. The brotherhood is making definite plans for a year—and for ten years—in advance. National, state and local leaders are realizing the need for objectives and on the basis of those objectives a dramatic Decade of Decision will be launched.

Program planning, the art of building the future on the basis of present-day discovery, is evident all about us. Program planning is a vital part of our generation and of the procedures of our local congregations.

So, we have several significant trends—the ones we have mentioned and others that the reader will wish to add. But why are these trends significant? And what *is* their importance?

It is significant that there is change.

Things are not as they once were. Change is a part of the mood of the people of our generation. We are not shocked by change. We do not seek to prevent it, nor do we deny it when it has come. Change has put us in a mood of expectancy. We seek to discover it, analyze and interpret it, and use it in every way we can. Therefore, change is a prelude to the progress (or destruction) the coming years will bring.

Again, the particular trends mentioned in this article are important because they form a wholesome basis for future growth of the church.

They tell of the maturity of a people coming of age. They reveal the shallowness of meaningless wheels and directionless driving. They give dignity to spiritual depth, and beauty to a concern for persons. They remind church workers that unless the work of a church seeks to serve God and man, all the meetings and budgets and goals are of little worth.

Again there is significance in the trends we have noted for they are indicative of the direction in which we are traveling.

We gain some idea of tomorrow's achievements if we see in perspective the thinking of today. Therefore, every leader can take his own look into the future and use his own initiative and creativity to make his plans for the future.

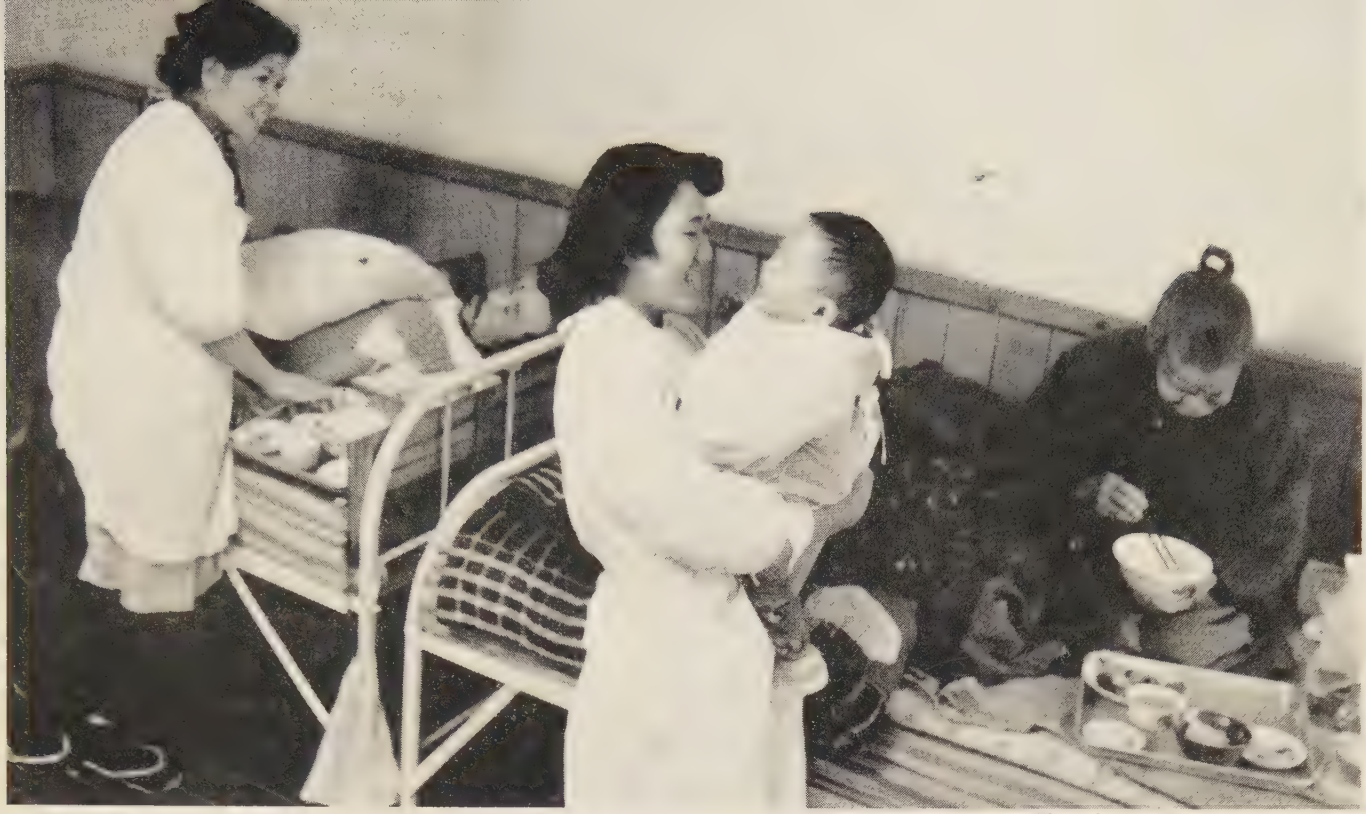
NORMAN Cousins, editor of the *Saturday Review,* has edited an anthology of the writings of our American founding fathers concerning their spiritual beliefs. He calls the book *"In God We Trust."* "The young men who designed the government of the United States—many of them were in their early thirties—were a talented and influential group of joiners. . . . The young American giants knew how to put men and ideas together. They connected their spiritual beliefs to political action." With these opening statements at the first of the volume, Dr. Cousins, with interesting introductions, gives copious quotations as to these spiritual beliefs from the writings of Benjamin Franklin, George Washington, John Adams, Thomas Jefferson, James Madison, Alexander Hamilton, Samuel Adams, John Jay, and last of all, Thomas Paine. Theodore Roosevelt once called Paine a "dirty little atheist"; but Paine's essay, "I Considered Myself in the Hands of My Creator," is a fine statement of his deistic belief. The inclusion of the famous Adams and Jefferson letters, exchanged when they were old men, adds much value to the anthology. Not all of our founding fathers were orthodox churchmen, but without exception those included in this anthology testify to the belief that a free society must be based on spiritual foundations.

FRANCES Brentano has edited a volume of religious-patriotic writings under the title, *Nation Under God.* This anthology includes a variety of the writings of American statesmen and authors testifying to their faith in God. Here again is Franklin and Jefferson and Lincoln and other statesmen, but also excerpts from such professional biographers as Struthers Burt, Catherine Drinker Bowen and Frances Winwar. There are patriotic agitators in this anthology who raise some of our most important social problems of freedom and equality.

EVERY minister, teacher or counselor, and almost every parent feels that adolescents are problems. A rather distraught father, who has some understanding, expressed bafflement with his thirteen-year-old son by saying, "He is having a hard struggle becoming a person." J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D., have written a much-needed book on *Emotional Problems of Adolescents.* These authors would shift the emphasis. Instead of saying that adolescents are problems they would say that adolescents have problems. And these emotional problems concern mental health, sex, anxiety, psychosomatic disorders, scholastic failure, and anti-social behavior patterns. The chief value of this book is that it will help teachers and parents discriminate between normal and abnormal adolescent attitudes. There are times when every parent is certain his adolescent child is abnormal, and so the parent needs this discrimination between the hectic normal and the dangerous abnormal.

LANCE Webb's book *Discovering Love* is a wholesome examination of the love motive, not only between the sexes but among individuals in general. The themes, succinctly stated, are "being loved," "giving love," "com-

(Continued on page 40)



—Photo by East-West from Black Star

Nurses bring food to patients in the ward of the East Tokyo Institute Hospital located in the slums of Tokyo, Japan.

Younger Churches in Action

By MYRON C. COLE*

MY appreciation of the mission of the church of Christ has been increased immeasurably. I have witnessed the younger churches in action. I was a visitor from the United States—but beyond this—I was looked upon as a fellow Christian.

I became involved with the members of these younger churches through a sharing of the spirit. I shared their joys and sorrows as we talked about winning the world for Christ. I sensed a kinship in the common enterprise of the ecumenical church, creating and maintaining a oneness in the church of Christ. I am sure that all our hearts were "strangely warmed within us" as we talked of common goals and purposes.

But then the inner warmth faded for a moment; mingled feelings overcame me. These younger churches have so little to do with—yet they do so much! It was a strange sensation. I wondered if I could be one with them unless I did more for them. How does one create a kinship unless one displays a total involvement in the Christian enterprise? These Christians of the younger churches seem to be willing to give their all. I wondered if I were giving as much of myself as I might.

It is no wonder that my mind carried me back home to "wealthy America." I spend my days of ministry in an economy of abundance. My fellow Christians in the younger churches spend their days of ministry in an economy of poverty. They seem to have caught the significance of Jesus' statement, "He that loses his life shall find it." In a real sense, they may be the hope of the church at home and abroad!

Can you imagine my feelings when I visited Sei Gakuin, that excellent Christian high school in Tokyo? Alert youngsters of the new generation, a consecrated faculty, a principal of vision, Jiro Unno—but such an old classroom building, and such an uninspiring cubicle in which to teach the fine art of living. Here are young men streaming down dark halls. Not too many of them are Christians or from Christian families, but they are ready to absorb the Christian spirit and catch something of the significance of Christ's way for their lives.

There is a new modern auditorium where the thousand students can be seated, but it is not paid for and is really uncompleted as yet. There is so much to do, yet so little to do with. But what an impact these young men will make upon the new republic of Japan tomorrow!

We visited Joshi Sei Gakuin and talked with the principal, Nobundo Oda, who recently received an honorary doctor of divinity degree from Texas Christian University. His staff of teachers, too, are of unusually high caliber. The school, perhaps better known to us in America as the Margaret K. Long School for Girls, is supported by Disciples of Christ. It is now a part of the Kyodan, the United Church of Christ

*Dr. Cole, pastor of Central Christian Church in Indianapolis, recently visited mission stations in Japan and Okinawa while on a military preaching mission.

in Japan, which was organized some seventeen years ago, in 1941.

Here again is the need for greater classroom space. Here are more than a thousand attractive Japanese young women, again not too many of them Christians. Here is another opportunity to do so much.

THEN, in the company of Disciple missionary Daisy Edgerton, I visited the East Tokyo Institute. This hospital for destitute people, located in the slums of one of the largest cities in the world, is administered by Shozo Endo, a Japanese Christian of unusual ability and perception.

Again a feeling of paradox came over me. I thrilled to think of the share that we, as Disciples of Christ, had in founding this hospital and in continuing concern and support of it, though it is now a part of the United Church. But I was chilled within when I realized how much they could do if they only had more to do it with.

The wards shocked me and yet here were people being restored to health. The little pharmacy room, so poorly equipped, made me utter an audible "No!" And yet here was medicine that was saving lives. The kitchen was as clean as any I have seen in America, but the equipment in the operating room would have been disposed of long ago in any American hospital.

MY travels also carried me to the Ryukyu Islands, the largest of which is Okinawa. It is here that the United Church of Christ is raising the standards of the people and bringing hope to thousands. Once a second-rate prefecture of the old Japanese Empire, its people had lost perspective and, in many cases, the desire to go on living.

American military might is very evident, and the presence of United States citizens has elevated the living standards of the island people. So, here again we face the inevitable question that thinking minds ponder: "The Americans bring the machines of war: they also bring us the church of the Prince of Peace. Do these two forces really belong together?"

It is no wonder that we repeat the statement, "So much to do; so little to do it with," particularly as it relates to the opportunity to build a Christian culture in these islands. The United Church, struggling against tremendous odds, is accomplishing a work far beyond what we might think would be possible.

Walter Krider, a former businessman from Indiana, is the executive secretary. He administers the many facets of the Christian endeavor with a keenness of vision and unusual capability. His talented fellow-missionary is Miss Itoko Maeda, a Japanese national and a graduate of The College of the Bible at Lexington, Kentucky. In their company I saw the United Church in action.

IN the northern part of the island is the church of Taira, where Mario Barberi, a graduate of Yale Divinity School and trained in rural work, works *with* and not *for* the people. He so badly needs equipment to give hope to the hopeless that I wanted to give him everything I had on the spot.

Then there was the day at the kindergarten and church at Kaneshi, where Miss Kiku Aragaki is the teacher and church school leader. She is an attractive young lady who went to leadership training school in Japan and works closely with hundreds of Okinawan children and families. Again that strange urge came over me—on the spot I wanted to commit my church's whole missionary budget to this work.

At a speed of thirty miles per hour, enforced by an alert constabulary, we traveled back to Naha, the capital, on highways built by the military. We stopped at Onna Point, the location of a newly acquired conference grounds for the United Church. It is as beautiful a site as I have ever seen, overlooking the China Sea. I could visualize various church groups as they would meet out of doors here to hold a vesper service.

Luncheon with the pastors of the United Church was more helpful to me than it was to them, I am sure. Seated around a table we talked about church program and evangelism. Chosho Nakazato, the dean of the pastors, was our host. There was no word of complaint, only of hope. But reading between the interpreter's lines, you could sense again the fact that there was so much to do; so little to do it with.

HERE I visited another hospital of the United Church and I remembered the benediction used by the Christian Women's Fellowship which prays that we may bring the "saving health" of Christ to "all the nations." I wondered if our hearts were really in it when we prayed it.

I kept on thinking as I visited the Okinawan Christian Institute and spoke through an interpreter to those eager youth; as I went through the halls and rooms of the orphanage and wondered if those children really had enough to eat; as I visualized the opportunity to show the way of Christ through the Student Christian Association to the eager learners of the University of the Ryukyus.

The Okinawans are like the phoenix rising from its own ashes. Their ancient history is significant, but as a Japanese prefecture it became a second class culture. Then they suffered immeasurably during the war. They did not live; they only existed. They were told how to think and act.

AND now comes the church of Jesus Christ with its great opportunity to raise the standards of the people, to show them the way of Christ, and to build a democratic structure in their society. But they need our help, spiritual and material. We cannot—we must not—forsake them. They are willing to accept our Western ways, but they must see the message of Jesus in its fullness. The Oriental mind does not understand our divisions or the paradoxes that are evident in our American way of life. It is for this reason that we must have a particular concern for them.

Our own ecumenical spirit must be strengthened and shared. We must go beyond our present satisfaction in stewardship to a genuine spirit of sacrifice. It is by losing life that we find it; it is by interest in others that our own days become meaningful. It is by visualizing great need and doing something about it that we ourselves achieve happiness. My understanding of these eternal truths was strengthened as I saw the younger churches in action.

Rugmakers of Iran

By HUGH W. GHORMLEY, SR.

EDITORIAL NOTE: *Hugh W. Ghormley, Sr., is professor and head of the department of sociology at Union College, Barbourville, Ky. From April, 1956, until May, 1958, he was associate professor of rural sociology in the American University of Beirut, Lebanon. This is one of sixty poems written during this period to capture the moods and impressions which came his way in the Middle East.*

TEEN-AGERS:
These girls have been at this
Since they were five,
Sitting cross-legged on these rough benches
Hour after tedious hour,
Twisting and trimming,
Twisting and trimming
The bits of woolen filler
About the silky warp
Stretched taut just a few inches from their noses.
It's said the light is dim
On purpose; otherwise
The brilliant colors that they work with
Would be hard on their eyes.
Who knows!

MOVING about the room among the ten
Who weave,
Their leader, little older than the rest,
Inserts the bits of yarn, keys to the pattern
That's drawn upon her board,
And they fill in the rest,
Millions of tiny pieces,
To make the rugs so famous 'round the world.

FIVE rugs ago—about ten years, that is—
These girls here would have been
In kindergarten,
Had they lived in the States.
For a few hundred dollars
We lay their girlhood on our Western floors
And walk upon it;
Luxurious beauty, but at what a cost!
The sweatshops of our land have been condemned;
What can we do about this?

Easter—Holy Day or Holiday?

Families and Churches Can Make Real Meaning Clear

By RICHARD E. LENTZ*

EASTER is fighting for its life as a day or season of spiritual significance in America. Commercialism and showmanship have well-nigh wiped out the original and deepest meaning of the first Lord's Day when the church received again from the dead her living Christ.

Even in churches, Easter has become a time of campaigns, drives, crowds, pageants and parades. Those spectacular, dramatic features are the ones which attract first attention. Some persons never get beyond the outer, ostentatious observance of a spring festival. Among the throngs of Easter church-goers are many who know little besides the customs and fashions of a materialistic culture.

Often families are caught in their church's feverish preparation for Easter. Rehearsals, costumes, calls—and meals for callers—claim family time. The planning for Easter in some churches has features that resemble a store's preparation for Christmas! What is serious is that in the mass, dramatic emphasis at Easter, some of the personal and family values inherent in that season may be sacrificed. Churches might well consider what is the impact of their Easter programs upon homes.

Easter speaks to two universal experiences of families—suffering and death. These may be shattering or disillusioning. In 1958 almost twenty-five million patients were admitted to hospitals in the United States. At any given moment there are three-quarters of a million hospital patients. And a larger number are confined to their homes by illness. Add to these millions the many mentally and physically handicapped persons whose families carry the burden of their care. Can we overestimate the family anxiety arising from all of this sickness and injury?

INVOLVED in this family anguish over illness and suffering are questions of religious faith and feelings of guilt. Why do we suffer? Why does God permit children to suffer? What have we done that this should happen? How can I forgive myself?

Here families need the help of an understanding, Easter ministry of interpretation so that the suffering of Jesus and the forgiving, redeeming love of God shall become meaningful. Some churches open the sanctuary or chapel for individual or family meditation and communion. Through literature or spoken word the above interpretations are made.

Opportunities for personal or group counseling are welcomed by members of families in trouble. Pastoral visitation or calls by sensitive, qualified lay people may reach other homes. Prayers in the worship services and church mailings to homes need to remember these spiritual needs of many families at Easter.

By Easter Sunday of 1959, at least fifteen thousand homes of Disciples of Christ will have had a death in the family since last Easter. We usually assume that Easter is for the recently bereaved a time of joyous reassurance. Easter certainly may confirm our belief in immortality for Christians; but the American poet, James Russell Lowell, confided a great loneliness at this point. After the death of his little daughter, he wrote, "Immortal? I know it! I feel it! Who can doubt it of such as she?—But immortal *away from me!*"

In our great Easter services and in dealing with the crowds, we may forget the lonely ones whose loved ones are "away." The central emphasis of Easter upon immortality or eternal life may actually accentuate this loneliness.

MUCH of what was said about the ministry to families with illness could be repeated for the bereaved. Instead, let us see how these families' special needs may be met by the church through guidance for home observance of Easter.

Well in advance of the day, through every approach of the church to homes, families need to be reminded that Easter is a holy day rather than a *holiday*. Church bulletins, parish papers and letters to the congregation may include suggestions for use by members in preparing themselves and their families for a spiritually significant experience of Easter within their family circle. As families vary, so will their observance of Easter. Churches will need to offer suggestions of many kinds. The following are examples, only.

A large proportion of persons who join the church do so during the Easter period. Some of these take this important step without the knowledge or assistance of their family. But families share responsibility with the church for encouraging persons to accept Christ and to become members of his church.

In the pre-Easter materials of most congregations there is guidance for parents and others of the family who wish to talk over at home the claims of Christ or the church. Parents may wish a meeting to discuss their place in helping children or young people reach a decision. Some are in a sincere quandary: they do not wish to dictate to their young people what decision should be made, nor do they wish their young people to think they are indifferent.

THE commercialization of Easter has direct impact upon families. Easter parades begin at the homes where people put on their "finery." Not only should the church refuse to encourage or recognize this proud display; it should seek to discourage it. Throughout its preparation of the congregation for Easter, the church may strengthen the hand of parents by minimizing the demand for new suits, dresses, shoes and hats. A few practical suggestions of spiritual preparation by the family for the Easter Sunday services will tend to put the emphasis where it belongs.

Christian families are worshipping groups. Many of the special days of the church year lend themselves to family worship. Quite a few churches supply their families with simple worship services for home use on Thursday and Friday before Easter and on Easter itself. This enables the family to maintain the spiritual core of Easter.

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society.

The Ants and the Cheese

A LARGE crumb of cheese was gently, slowly gliding across the floor! At first I blinked my eyes in disbelief.

Then—having dropped to my hands and knees—I was able to make out fifty or so of the tiniest ants I had ever seen. At least a score of them were completely under the massive bulk of the cheese crumb. A few were leading the way; the remainder were behind, pushing with all their might.

The little procession skirted the edge of the linoleum and then crossed over to the baseboard of the wall. Obviously, they intended to lift their tremendous prize up the four-inch height of the board and then haul it out a small hole at the top.

The crumb jolted heavily as the mighty little toilers bumped the baseboard. Several scrambled out from underneath to survey the situation. Then, taking their places again, a few having climbed ahead and anchored themselves for the task, they tilted their great crumb and began heaving upward.

Time after time they hoisted it up a half-inch or more, and every time it fell solidly to the floor again. "Tough luck, fellows," I thought. "You've bitten off more than you can chew!"

But was I ever wrong! A few of them sized up the situation; scrambling to the top of the crumb, they neatly chewed a deepening groove downward until two even halves fell apart.

Then, still pulling and lifting together, they succeeded in taking the one half and then the other up and over their massive hurdle.

Yes, they had "bitten off more than they could chew," *but they didn't give up the whole project!*

They cut their problem down to size, and they solved it—together.

—JOHN J. WALKER

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

ROBERT C. Frazier of Pinetops has been appointed to the faculty as instructor in the Department of Science and Mathematics. Mr. Frazier was graduated from the college with an A.B. degree in 1953. He comes from the faculty of the South Edgecombe High School. He will teach mathematics.

Bethany College
Bethany, West Virginia

A $35,400 grant from the Maurice and Laura Falk Foundation in Pittsburgh will make possible a new program in political science, which will give students an opportunity to learn practical politics as well as political theory. A series of summer internships will provide actual experience in state and local political activities.

A contract for the construction of the $15,000 Weimer Vivarium has been let to the Edward Selby Construction Company.

The 1959 Bethany European Seminar will leave New York on June 27. The basic cost of the summer's program will be $1,212. Lectures and conferences with European professors and other leaders will be part of this year's program.

Alumni who were in school during President Cloyd Goodnight's administration are providing a Cloyd Goodnight Library Fund to purchase books for the new Phillips Library.

Butler University
Indianapolis, Indiana

Lilly Endowment, Inc., has made a $1,000,000 grant to meet half the cost of a new fine arts center which will house Jordan College of Music on the Butler University campus. The amount is to be matched by an equal sum to be raised by the university.

The proposed building is to have teaching facilities for music, drama, dance, radio and television and is to include a small auditorium. It will be located at the northwest corner of West 46th Street and Sunset Boulevard.

Jordan College of Music, which was merged with Butler University in 1951, is presently located at 1200 North Delaware.

Chapman College
Orange, California

The trustees have voted to name the art gallery in honor of Virginia Purcell, who served as head of the Art Department from 1945 until her death last summer. Dedication services were held Sunday, Jan. 18.

Miss Cynthia Pearl Maus has recently presented the college with a collection of books from her personal library.

Guy Davis, who has served as professor of religion for the past eight years, has resigned, effective in August.

Several Name Endowment Funds recently established are continuing to grow. The Reverend Nicholas Ziilch Permanent Scholarship Fund established in 1958 has received another $2,500 gift and now totals $5,000. The Mary Jean Kellison Memorial Scholarship Fund for the training of missionary students has reached $15,000. The Dr. and Mrs. Royal J. Dye Chair of Religion and Missions totals $9,000. A donor who wishes to remain anonymous has recently added $5,000 to her scholarship fund.

Christian College
Columbia, Missouri

Robert M. White, general manager and a co-editor and publisher of the Mexico, Mo., *Evening Ledger,* has been elected to membership on the board of trustees. This raises the number of trustees to 19 and helps bring the board to its full complement.

A capital funds campaign for dormitory construction has been launched with a goal of $160,000. The new dormitory is to house 160 students, eliminate present overcrowding, and permit a sizeable increase in student enrollment. Some of the space in St. Clair Hall, currently used for living quarters, will be converted into additional classrooms and faculty offices.

Culver-Stockton College
Canton, Missouri

The college has been placed on the "approved list" for the American Association of University Women. President Helsabeck was notified of the acceptance in a telegram from the AAUW headquarters in Washington. The approval of the AAUW will make all female graduates of the college eligible for membership in the organization.

The College of the Bible
Lexington, Kentucky

The new editor of *The Bulletin* is Miss Marilyn Digweed of Cincinnati, Ohio, who is also studying at the seminary. For the past two years Miss Digweed has been secretary of the Student Council. For two years she worked in the News Bureau and now becomes director of the bureau.

Students of the seminary are serving 116 churches of six different denominations. Of these congregations, 104 are Christian Churches.

Among students enrolled for the winter quarter has been Betsy Bowen Hobgood, now on furlough from the Belgian Congo with her husband, Ben.

At the formal installation of Richard M. Pope as professor of church history, he spoke on the subject, "The Study of History." Dr. Pope joined the faculty in September, coming from Drury School of Religion where he had served the past twelve years and was dean part of that time.

Eureka College
Eureka, Illinois

Roy Burkhart, minister of First Community Church, Columbus, Ohio, was a guest chapel speaker recently. He proposed a plan by which a choice of voluntary subsistence level service in "working for peace" could be substituted for military service.

Bethany Students Train for Christian Work

At Bethany College, Bethany, West Virginia, eleven per cent of the student body is enrolled in the ministerial department for training in full-time Christian work. At a recent meeting of the ministerial association, this picture was taken of the ministerial association and faculty of the Department of Religion. Bethany has the second largest number of first-year pre-ministerial students in its history.

—Evans Studio, Washington, Pa.

Four "Eureka College Church Youth Rallies" were held on the campus through January. High school juniors and seniors were guests for the two-day event.

In addition to the rallies, the college is holding eighteen meetings in various churches in Illinois. Every Disciple high school student will receive an invitation to attend one of these meetings.

Hiram College
Hiram, Ohio

Former President Kenneth I. Brown has been honored by a $50,000 grant to the college from the Danforth Foundation of St. Louis. The grant, made public in a letter from Foundation President Donald Danforth, cited Dr. Brown for his service since 1950 as executive director of the Danforth Foundation. Dr. Brown was president of Hiram College for the decade of the 1930's.

President Paul Sharp says the grant will establish the Kenneth I. Brown Scholarship Fund which will help aid outstanding upperclass students interested in careers in education.

Lynchburg College
Lynchburg, Virginia

"Bold Journey," a Tibetan film made by T. L. Shen, associate professor of economics, was shown on ABC television March 2. The film was taken while Dr. Shen was serving as a representative of the Chinese Nationalist government to Tibet during World War II.

Northwest Christian College
Eugene, Oregon

In order to reach the various congregations more effectively in the interest of the college and the training of Christian workers, Dowell A. Callis was recently added to the staff. He will work with E. M. Eldridge on the program of the One Thousand Mile Advance. Mr. Callis is an ordained minister and has had eight years' experience in the field of public accounting and taxation.

William R. Baird, Jr., brought the New Testament Lectures on the general subject, "In Word and in Power—The Mission and Message of Paul." Dr. Baird, professor of New Testament at The College of the Bible, is the first Northwest Christian College graduate to bring this series of lectures.

Phillips University
Enid, Oklahoma

The university is the recipient of a $2,000 unrestricted grant from the Esso Education Foundation. The foundation is giving 350 grants in the 1958-59 year to privately supported colleges and universities which total $1,423,000. The Esso Education Foundation was established by Standard Oil Company (New Jersey) in 1955.

Mrs. Edith Mayberry, formerly social service director of the Oklahoma State Training School for Boys, has been named the new resident director of Earl Butts Dormitory for men.

At the request of the Graduate Seminary, H. L. Smith, president of the Board of Higher Education of Disciples of Christ, made a study of the seminary as it now is and a study of alumni now serving the church. He projected the needs of the brotherhood for ministers in the decade of the '60's. Tentative proposals were made for the future of the seminary. These are being studied by the Graduate Seminary Council and by the university as the plans for 1960-70 are being formed.

Alumni Council Is Organized in Indianapolis

A newly formed Alumni Council of Christian Theological Seminary, Indianapolis, Ind., consists of the following: (left to right, seated) *Vice-president*, Howard Miller, pastor of Seventh Christian Church, Indianapolis; *President*, R. L. Secrist, pastor of Linwood Christian Church, Indianapolis; *Secretary-Treasurer*, Lonnie Hass, director of town and country church, Indiana Christian Missionary Association; *Members-at-large*, (Standing): Thomas Henry, Winchester, Ind.; Herschel Reed, pastor of First Christian Church, Noblesville; William Martin Smith, representative of the Pension Fund. E. L. Thompson, right, of the seminary, is the alumni secretary. A Development Program goal of $200,000 has been accepted.

Texas Christian University
Fort Worth, Texas

The university will sponsor its ninth summer session in Mexico in July and August. The session will be held at the Monterrey Institute of Technology and will be directed by J. H. Hammond, professor of Spanish and newly named chairman of the Department of Foreign Languages.

Ministers from Texas, Mississippi, New Mexico, Louisiana, Oklahoma and Arkansas were guests at the annual Minister's Week on the campus. Three series of lectures were presented.

James T. Cleland, dean of the chapel at Duke University, gave the Wells Lectures; A. C. Garnett of the Department of Philosophy at the University of Wisconsin gave the McFadin Lectures; and Harold E. Fey, editor of *The Christian Century*, Blake Smith, minister of the University Baptist Church, Austin, and Bishop John E. Hines of the Episcopal Diocese of Texas brought the Oreon E. Scott Lectures.

Some 1,400 seniors from more than 30 high schools of northern Texas attended the sixth annual Citizenship and Career Conference on the campus.

A nine-day visit to Russia will highlight a study tour of Europe this summer. Marguerite Potter, professor of modern European and Russian history, will lead the group which will visit 11 countries from July 19 to Aug. 23.

H. B. Fuqua, Fort Worth businessman, was elected first president of the newly created Texas Christian University Foundation. The foundation is a non-profit, charitable, educational and benevolent corporation "to receive, administer, invest and reinvest gifts, bequests and contributions made to it for the sole benefit of TCU."

Transylvania College
Lexington, Kentucky

Support of the college in 1958 was the greatest in its history. Gifts totaled $437,593.05. Christian Churches accounted for $90,795.92 of the money given for current expenses, with Kentucky churches giving $68,603.72. Gifts for special projects totaled $273,778.54.

Transylvania's unique program of general education, large course units, individualized requirements and individual academic counseling has been recognized in past years by educators throughout the nation, and several foundations have made grants to help develop the program further.

William Woods College
Fulton, Missouri

Sam B. Cook of Jefferson City, Mo., was elected to the board of directors. Mr. Cook is vice-president of the Central Missouri Trust Company, and at 36 years of age is the youngest man ever to serve as president of the Missouri Bankers Association. He is a graduate of Yale University and a member of First Christian Church of Jefferson City.

On Feb. 28 a special dedication ceremony was held recognizing the completion of major reconstruction following the disastrous fire of 1956. Russell Dearmont, president of the Missouri Pacific Railroad Company, was the guest speaker for the ceremony.

WORLD CALL NEWS ROOM

Funeral Services Held for G. E. Mosher

FUNERAL services were held on Jan. 10 in Glendale, Calif., for George E. Mosher, one of the early missionaries of Disciples of Christ in Belgian Congo. Dr. Mosher died on Jan. 7.

Dr. Mosher served in Congo from 1919 to 1931 as the only dentist in the area served by the Disciples of Christ Mission.

Born in Hartford, Kans., he studied for the dental profession in California while maintaining an interest in missionary service. Later, while preparing for medical work in South America he met his future bride, Edith L. Apperson, a Congo missionary, and after their marriage in 1917 went back with her to Congo.

The Moshers were largely responsible for the establishment of the work at Coquilhatville.

Returns to Indiana

James A. Crain has closed his work as executive director of the Joint Board of Christian Churches of Harris County (Houston), Tex., and will move to Williamsport, Ind., in the near future. Dr. Crain, former executive secretary of the department of social welfare of The United Christian Missionary Society, has served the Joint Board since 1954. On his retirement at the end of 1958 the board honored Dr. and Mrs. Crain at a dinner and asked him to speak on the subject, "Some Reflections on a Lifetime."

Births

A daughter, Teresa Kay, was born on Jan. 9 in Indianapolis to Mr. and Mrs. James Ballinger. Mr. Ballinger is the director of camping and conferences with the United Society.

A son, David Allen, was born in Lexington, Ky., on Dec. 26, 1958, to Mr. and Mrs. Haldor Heimer, missionaries with the United Society in the Belgian Congo.

A daughter, Julene Lynn, was born on Jan. 10 to Mr. and Mrs. William Keller, missionaries in the Philippines.

Resignation

Mr. and Mrs. John Horber, missionaries on furlough from Jamaica, have resigned effective April 30.

Fraternal Aid

Members of the inter-agency Committee on Fraternal Aid to British Churches of Christ (Disciples) have been named by the board of trustees of the United Society, who have supervision and administration of the program.

Members are George Oliver Taylor, chairman; Spencer P. Austin, administrative secretary; James G. Clague, Mrs. Myron C. Cole, Gaines M. Cook, A. Dale Fiers, Roland K. Huff, Loren Lair, David S. McNelly, B. A. Norris, James L. Stoner, Miss Jessie M. Trout, and Mrs. Mae Yoho Ward.

To South Africa

Mr. and Mrs. H. Austin Smith, builders in Congo with the United Society, will go to Johannesburg, Union of South Africa, in April to assume responsibilities for Mr. and Mrs. Basil Holt during their furlough period. The Holts are special representatives of the United Society in South Africa.

At All Peoples

Larry Hixon has been named program director at All Peoples Christian Church and Community Center in Los Angeles. Part-time playground worker at the Disciple service center since 1956, he holds a Master's degree in theology from Southern California School of Theology.

Bible Chair Head

S. Vernon McCasland, in his twentieth year as the John B. Gary Memorial Professor of Religion at the University of Virginia, has been elected to membership in the Studiorum Novi Testament Societas (the International Society of New Testament Studies). Membership in the society is limited to internationally recognized New Testament scholars of university rank across the world. The Virginia professorship is one of the historic Bible chairs founded by Disciples of Christ.

Golden Anniversary

Dr. and Mrs. Paul G. Preston celebrated their fiftieth wedding anniversary on Dec. 25, 1958. Dr. Preston served for nearly twenty years with the Pension Fund. During the last six years, until retirement in 1951, he was executive secretary.

Religious Education

Three members of the religious education field staff recently terminated their services to accept local pastorates. They are Tommie M. Bouchard, executive secretary of Christian education in Kentucky; Edgar F. Weakland, director of youth work for California (South) and Nevada (South); and Eugene Frazier, youth work director for Missouri.

On Advisory Boards

Five persons have been named to the advisory board of Mount Beulah Christian Center, Edwards, Miss., and one has been named on the board at Yakima Indian Christian Mission, White Swan, Wash.

Filling expired terms at Mount Beulah are W. L. Wood, Tupelo, Miss.; Mrs. Edward Russell, New Orleans; Mrs. Louise Allen, Jackson, Miss.; H. Corbin Adcock, Hattiesburg, Miss.; and Joe Watkins, Jackson. On the Yakima board, filling a recent vacancy, is W. C. Robbins, superintendent of schools in White Swan.

Ministers and Wives Learn of Program

—Photo by Inabinett

Roland Huff, assistant secretary in administration for Unified Promotion, discusses a chart with four of the ministers and ministers' wives who attended an orientation in Indianapolis Jan. 13-14. In the center are Mr. and Mrs. Ocie E. Griffith, Jr., of St. Charles, Mo. On the right are Mr. and Mrs. Roger J. Wright of Belding, Mich. Some sixty persons attended the annual conference at Missions Building, which is sponsored by Unified Promotion, the central fund-raising agency of Disciples of Christ. Eleven agencies participated in the conference, explaining their programs to the guests. Chaplain for the two-day orientation course was Joseph G. Wick, minister of First Christian Church in Lafayette, Ind.

Women and WORLD HIGHWAYS

We Are Going to Paraguay!

By JUAN and FLOR RIVERA

Juan Speaks

EMIL Brunner wrote in his *Divine Imperative,* "Everyone who has really and truly received the Word of God cannot and may not remain a private citizen. . . . The act of decision ought to mean a definite move forward, stepping over a boundary line, the act of leaving our previous experience behind. It should be a venture, an act in which the soul really steps out into the unknown."

In *Strategy of World Missions,* published by The United Christian Missionary Society, this statement appears: "Every Christian is a missionary. When a person is called to become a Christian he is at the same time called to a particular service in the mission of the church. The Christian is thrust into the world to serve his Lord there. The Christian is, therefore, called to obey his Lord in his daily work. He must be awake to every opportunity to proclaim Christ and to be a minister of his reconciliation."

The encounter of the Christian with his Lord brings him to the awareness of the tremendous responsibility for a lost world. Time and again our backs tingle when we see people come to the front of our church to confess Christ as their Lord and Saviour. There is such joy in salvation! It is a joy which overflows.

MANY people have asked me why I decided to be a missionary. Yet during the fourteen years that I worked as a power plant operator, nobody asked me why I decided to be a power plant operator! Very often I wonder why people make such a difference between missionary and other types of work. The fact is that I was called to be a power plant operator, then a seminary business manager, and now a missionary to Paraguay by the same Lord and for the very same purpose—that his will may be done in earth through the use of my life.

I was reared in a Christian home, the product of missionary work. Early in life I became aware of missionary blessings to a Catholic country. The entire way of living of the new evangelical families changed. Education was stressed because the new converts were eager to read the Bible. The health of the people was greatly improved. Better means of communication were provided. Although there was some persecution, the evangelicals became happier people. They had found something with real religious meaning—the privilege of direct communication with God. For the first time, theirs was the privilege of reading the Bible without the interpretations by the priest. It was a wonderful change.

THE Great Commission points to the uttermost parts of the world. In gratefulness we should return what has been shared with us. I, therefore, committed myself to the Lord. Time passed and nothing happened. I had forgotten it; then the call came distinctly.

I had been doing church work besides my ordinary work, but my contribution was limited. I became more aware of the challenge of evangelism. So often we tend to think of evangelism as the task of the minister or the missionary, forgetting that we believe in the universal priesthood of all believers and all that this means. We laymen tend to separate ourselves into a group that sits on the pews waiting for the fire to come down from heaven. Many times our mission does not go beyond the Sunday morning offering plate. Nevertheless, when we hear the still, small voice we feel the challenge.

Then, like the prophet, we contemplate the millions in darkness and in the shadow of death. We realize that our cups are full and running over, and there remains but one thing to do—accept the challenge. Paul Tillich has said, "There is no place to which we could flee from God which is outside God." There is, therefore, no alternative. Neutrality is not possible with God.

Our particular challenge is Paraguay. We are accepting the challenge, hoping to be able to present Christ by witnessing for him in our interpersonal relations with both nationals and missionaries. In a way, we are not missionaries to the Paraguayan folks; it is our desire to be co-workers.

Flor Speaks

MY calling to missionary service goes back to my childhood when through contact with V. C. Carpenter and his wife I experienced what a missionary is and the way he works. I felt admiration and respect for the task they performed and dreamed of being able to do the same.

Time went on and I became a teacher. I felt the desire of being a missionary more intensely. The death of my father and the urgency of having to support my mother and her four children prevented me from taking any further steps along that line.

I was fortunate to be able to orient myself in the social service field. I am sure that God opened those opportunities for service in my life. Facing many hardships and difficulties, I completed the Master of Science degree in Social Work at Columbia University in New York. This was made possible through a scholarship which I received from the government of Puerto Rico.

Meanwhile the work of the Disciples in our island was increasing and maturing. More and more responsibilities passed to the nationals and the missionary force lessened. The opportunity came for us to go abroad to tell the old Spanish-speaking countries what the Puerto Ricans have received—the blessings of a gospel that have freed us from fear, from the bonds of power and dogmatism of the Catholic church, from economic poverty and isolation, from ignorance, from political tyranny, from hunger and insecurity.

I FELT it was God's calling now becoming a reality. I had a home, a career and a life to offer to his service. In offering myself I feel in it a pioneering opportunity opened to the dedicated Puerto Rican Protestant youth who might follow the Master's calling. We realize that we have a responsibility to share with other Latin American countries much in need of what our country has been fortunate to achieve.

Flor and Juan Rivera were commissioned in 1958 to serve as missionaries of The United Christian Missionary Society. They have been assigned to Paraguay. They are natives of Puerto Rico and parents of three children.

Now I see avenues of service broader and more significant. I see that I will have the opportunity to interpret to a culture similar to mine, Protestantism—not as an imperialistic and foreign menace, but as a way of life, a liberating force, a means of abundant living. I hope that I will be able to help them see Jesus, the only way to a more abundant life.

Purposeful Tours

PLANS for two of several scheduled Purposeful Tours have been announced by Miss Katherine Schutze of The United Christian Missionary Society.

A tour for business women will be conducted by Miss Schutze next July 11-25 to Puerto Rico, Haiti and Jamaica.

An Africa Purposeful Tour for men and women will be conducted from July 27 to September 27, 1960. Starting from New York, the tour will visit Scotland for the Sixth World Convention of Disciples of Christ. Then the tour will visit England, Belgium, France, Germany, Switzerland, Italy, Jordan, Israel, Belgian Congo, Ghana, Liberia and Portugal.

An aim of the Purposeful Tour program of the United Society is to acquaint Disciples with the world work of the church. Since the inauguration of the program in 1950 some 312 adults have participated in eighteen tours.

Six youth tours have been conducted for young people between 15-24. The first was to Mexico in 1952, and in succeeding years the destination was alternated between the Caribbean area and Mexico. Eighty-six young people have participated in the tour program.

Echoes— *from Everywhere*

Material Aid Reaches Haiti

THE response by Disciples to the six months' project of aid to the Albert Schweitzer Hospital in Haiti is off to a grand start. In two months 165 parcels have been received at the hospital from Christian Women's Fellowship groups. Another fifty or sixty parcels are lying at the customs office awaiting clearance.

The games and toys are most useful for those patients off the danger list. Bandages and dressings are used in the out-patient clinic. Clothing is distributed to the very needy at the clinic. The diapers, gowns, sheets, rubber sheets, blankets and similar items are passed through the bulk store and issued as required.

With the capacity of the in-patient department increased to 101, more than half of whom are children and infants, the need for all these items is tremendous. The average stay in hospital is fifteen days; this means that in the course of a year we care for more than 2,600 patients.

The pencils, crayons and notebooks are a great blessing to the evening schools, Sunday schools and some day schools. Dr. and Mrs. Mellon are amazed at the response to the appeal, and they with the staff are most grateful.

—CHAPLAIN W. LLOYD SHIRER

Haiti

Mission Situation Seen in Terms of "Family"

Missionaries are in Congo to lead, to guide, to give encouragement, to admonish, to gently push occasionally. In many ways it is like a family, with the missionaries as parents and the Congolese as the children. Just as parents make mistakes, so do the missionaries. Just as parents sometimes feel that their children are too young to make decisions, sometimes the missionaries find it difficult to realize that one of their "children" has matured enough to accept more responsibility.

On the other hand, just as there are parents who force too much responsibility on their children or allow them too much freedom, missionaries at times expect too much of these new Christians who have much to overcome before their faith can be perfected. But, by looking to God for his guidance and strength, the Congolese and the missionaries work together that all may hear the Word and that all may believe the Word.

—MRS. CLARENCE B. WILLIAMS

Belgian Congo

Describes Plans For WCC Headquarters

Providing that progress in fund-raising continues to be satisfactory, the construction of the new $2.5 million headquarters for the World Council of Churches will be started next fall.

Present plans call for construction of a 236-room initial unit on a site near the United Nations and other international centers in Geneva, to be completed by the end of 1961.

At present the Council is located in a chalet, wooden barracks and rented houses in a residential section of the city. Located on the same property are the headquarters of the Lutheran World Federation and the World Presbyterian Alliance and the European office of the Brethren Service Commission.

Contemporary in style, the new headquarters will include a chapel, which is expected to serve not only the WCC, but also the international community in Geneva. A new hall will be built by the city near the proposed WCC site.

"I Must Bring The People Back"

(This is one of a number of sketches written by Miss Marion Van Horne, literature secretary for the Committee on World Literacy and Christian Literature, following a recent world trip. Here she describes an incident that took place in the tiny Middle Eastern nation of Kuwait, southeast of Iraq on the Persian Gulf.)

One morning the Bible bookstore man took his bag of books to the coffee shop. After drinking several cups of coffee, he found that people were becoming interested in his wares.

A blind beggar came by and asked, "Why is there a crowd?" The bookstore man replied, "We are selling good books." "No, those are bad books," the old man declared vehemently.

With this remark, silence fell upon the group and the people went away. Only the blind man and the bookstore man were left. The bookstore man opened one of the New Testaments to the fifth chapter of Matthew. As the blind man listened, new light and hope came into his face.

When the bookstore man finished, he laid the book down and waited quietly. The blind beggar looked up and said, "That is a good book. I want one. But first I must bring the people back."

—*Lit-Lit Newsletter*

The Good News Comes First in the Philippines

Recently I took communion in the new Sampalucan church. The services were held in the dilapidated remains of an old warehouse. During the service we could hear the splashing and snorting of a carabao as he went in and out of his wallow near by.

When several *batang lalaki* (small boys) got bored with the service, they went out, not through the opening (there is no door) which serves as an entrance, but through an incidental hole in the *sawali* or woven mat wall.

There were five of us from Manila, including Ben Guansing, president of Union Seminary. This little wayside chapel is a beginning in faith. Two hundred acres of rolling land, twenty-three miles from Manila, have been purchased for the future site of Union Seminary. In the meantime, long before there is money to build the necessary buildings, the president, showing his spirit of dedication, felt that the first step was to start a church on our newly acquired property. Tenants are living on the land, and they must be given the Good News by the seminary which is preparing young people to spread this news of God's love.

How fitting that our first thought in this proposed move should not be for ourselves, our buildings, our dormitories, or our homes, but for furthering our primary task—that of preaching the gospel.

—MRS. EUGENE A. HESSEL
Presbyterian Fraternal Worker

Philippines

Library Opens Way for Study of Bible

MONTHS ago a quiet, thoughtful university student began coming to the public library in San Luis Potosí, Mexico.

One day the librarian, Señora Manuelita, noticed that he was reading the Catholic Bible. Later she noticed him with both the Catholic and Protestant Bibles spread out before him, making comparisons. After some time he checked out a Bible and kept it many weeks.

"It was just as if I hadn't read it," he said sorrowfully when he returned it.

"When you read it you must ask God to help you understand it," Manuelita told him. She quoted James 1:5 to him as it is in the Spanish version: "If you lack wisdom to understand, demand it of God and he will give it."

Manuelita discussed various points with him and then made a date for him with Pastor Eufrasio Perez of the Central Church of Disciples of Christ in San Luis Potosí. For three hours Pastor Perez and the student talked, and both were profoundly moved.

"He answered so many questions for me!" the student reported back to Manuelita. "He helped me understand things that have worried me for a long time.

"He is a delightful person, a very promising young man," the preacher reported.

Since then the boy has talked frankly with his parents and showed them the New Testament the pastor gave him. They gave him permission to continue his search for the truth and to choose for himself the church he feels offers it.

Few are those who come to Christ through the library, but those who do are deep thinkers and become strong church members.

Mexico —MRS. PAUL C. KEPPLE

Missionary Worship Service

Theme: *The Path of Pilgrimage*

April

"There is no audience at a worship service. All who attend are meant to be participants." Worship Manual: CWF.

Here is no ready-to-use worship service. Here are only the raw ingredients from which you may create a worship service of your own. You are to choose from among the scriptures and hymns suggested; you are to develop your own meditation on the worship theme. A pattern is suggested here.

Call To Worship
Hymn
Prayer—May be spontaneous, or you may read it.
Scripture Reading
Brief Meditation on the Worship Theme—This should come from your own heart and experience.
Offering—This act of sharing is an act of worship. Mention this fact.
Prayer
Missionary Benediction

———————

The worship theme for April is "Others Have Worn the Path." This is the fourth in the series based upon "The Path of Pilgrimage."

Suggestions for the call to worship: Isaiah 55:6; John 4:24; or Psalm 95:1,2 (Follow this with a hymn of praise.)

Suggestions for hymns:

98—Praise to the Lord, the Almighty
274—Holy Spirit, Truth Divine
498—Forward Through the Ages
242—Come, Ye Faithful, Raise the Strain

(The numbers given are from *Christian Worship: A Hymnal.)* The first hymn listed is one of praise; the second could be used as a prayer; the third is related to the worship theme. The fourth came from the Middle East and is especially appropriate at the Easter season. It was written by John of Damascus in the eighth century in a monastery in what is modern Jordan.

Suggestions for scripture reading: Hebrews 11:32-38 and 12:1,2; I Corinthians 3:6-11.

Interpretation of the Theme

Any road a pilgrim travels has been worn smooth through the years by many feet. This is true also of the path which is traveled by the Christian pilgrim.

Paul knew this when he spoke of being "surrounded by so great a cloud of witnesses." We are walking today the trail which was blazed by Christians who have gone before. We are building on spiritual foundations laid by our forefathers. Nor are we the last to travel this way. There will be others whose road will be smoother because we have walked it. Paul was no doubt thinking of the truth of this fact when he said that while he planted, another watered, and God gave the increase. Others will build on spiritual foundations which we are laying today.

By Way of Illustration

As you develop your meditation you may want to speak of some who have worn the path smooth. You might mention familiar names such as David Livingstone, William Carey, Adoniram Judson, or others such as Royal J. Dye, Bertha Clawson, W. E. Macklin.

Another illustration which comes to mind is the way in which locusts cross a stream. The first few which come to the water's edge are swept away by the current. But they keep coming, the bodies begin to pile up, and at last a bridge is made. Then the rest cross over on the bridge which was formed by the bodies of those which tried to cross before.

Helen Kromer used this example to good advantage in the prologue of her pageant, *They Made a Path.* If this book is in your library, you may want to read from it.

—Marilynne Hill

Lawmakers' Religion

DISCIPLES of Christ have 11 members in the United States Congress—2 in the Senate and 9 in the House of Representatives.

These figures are part of a report released recently in Washington, D. C., by the Library of Congress. The report lists the religious affiliation of the 534 members of Congress. Only 5 of the 534 said they had no affiliation or did not care to list one.

The Library said that 103 members of Congress—91 in the House and 12 in the Senate—list membership in the Roman Catholic Church.

Methodists are in second place with 98. Presbyterians follow with 68, Baptists with 64, and Protestant Episcopalians with 63. There are 13 Jewish members, 11 in the House and 2 in the Senate, and one Sikh (Hindu), Rep. Dalip S. Saund of California.

Disciples in the Senate are Fullbright (Arkansas) and Johnson (Texas). In the House they are Alger (Texas), Bennett (Florida), Coad (Iowa), Mrs. Green (Oregon), Holifield (California), Jones (Missouri), Morris (Oklahoma), Watts (Kentucky), and Hull (Missouri).

The 86th Congress has three ordained ministers: Rep. Merwin Coad of Iowa, Disciples of Christ; Rep. Walter H. Moeller of Ohio, Lutheran-Missouri Synod; and Rep. Adam Clayton Powell of New York, Abyssinian Baptist.

Rep. Walter H. Judd of Minnesota was a medical missionary in China for the Congregational-Christian Churches.

In Memoriam

Mrs. Bessie Hance Moore, Sept. 5, 1958, Walton, Ky. Wife of R. G. Moore, mother of Gordon Moore, Walton, Ky., and Virginia Liggett, missionary in Puerto Rico. Member of Walton Christian Church more than 35 years. Had been teacher of women's class. Faithful and active member of missionary society. Greatly loved and missed.

Mrs. J. W. Holsapple, Nov. 26, 1958, Temple, Tex. A loved and faithful minister's wife when her husband served Texas churches. At one time she was Texas secretary of women's work.

Miss Lillie Gafford, Jan. 2, Montgomery, Ala. Stricken suddenly when preparing for board meeting of CWF of First Christian Church. She loved her church and worked in all its activities. Her youthful spirit and perfect self-control made her loved by youth as well as those her own age. She always had a loving smile for all.

Mrs. John (Mollie) Dowell, Dec. 13, 1958; and *Mrs. Minerva L. Carpenter,* Sept. 30, 1958, Lomax, Ill. Mrs. Dowell was a devoted mother of eight children. Mrs. Carpenter was a minister's widow who served churches at Kewanee, Henry and Camp Point, Ill. Both women were active in the CWF and other church activities and will be greatly missed.

Mrs. A. M. Napierala (Willie Greenwood), Nov. 8, 1958, Eminence, Ky. For 40 years a willing worker and active member of Eminence Christian Church. She was generous of her time and possessions and will be remembered for her unasumming, faithful service in the Deborah Bible Class, CWF, and all church activities. Age 76.

Mrs. Newton Bright (Maye Maddox), Dec. 28, 1958, Eminence, Ky. Beloved member of Eminence Christian Church since 1900. She was an active member of the Deborah Bible Class, president of the CWF, and secretary of her CWF group. In home, church and community she exemplified the qualities of true Christian womanhood. Age 84.

Mrs. John (Louane) Neff, Dec. 28, 1958, Mt. Summit, Ind. For many years she was a member of the Christian church and a teacher in the Sunday school; loyal and devoted member of the CWF; and subscriber and reader of World Call. Her life exhibited faithfulness and loyalty. Age 81.

Mrs. Lillian Lincoln, Jan., West Rupert, Vt. Widow of Harvy Lincoln who passed away last August. Her pastor, Charles Richards of the West Rupert Church of Christ had charge of the services.

For Adult Mission Study

APRIL

Theme

Middle East—South America

STUDY DIRECTOR, whether you are now beginning your study of the Middle East or are already in the thick of it, you would do well to look over the following listing. Are your people learning something in each of these areas?

"1. *The geography and history of the Middle East.* Many of today's crises in the Middle East stem from the past and from the physical nature of the region.

"2. *The peoples and their problems.* Diversity is the key word here—diversity in origins, customs, contributions.

"3. *Islam.* This is one of the great religions of the world. How it will adapt itself to the tremendous changes of modern times is anybody's guess, but it is imperative that Christians have some understanding of such a powerful force.

"4. *The old churches.* Christianity started in the Middle East and nearly all of the ancient churches have had a glorious history of sacrifice and achievement.

"5. *The missionary movement.* Despite obstacles and mistakes, the missionaries played an important and exciting part in the awakening of the peoples of the Middle East.

"6. *The responsibilities of each of us.* What we can do as Christians and as citizens."[1]

Is any evidence of this learning "spilling over" into the church? Have you planned a special showing of the film *Mid-East Profile* for the whole church? Or have you scheduled the filmstrip *Village Reborn?* Is your CWF planning a special Middle East program for a church night dinner? Are you watching for opportunities to share what you have learned in the Sunday morning church school period?

Middle East Pilgrimage

Let your introduction of this basic resource book for the study of the Middle East be more than a cursory introduction of a book. Point out some of the symbolism which the artist has pictured so skilfully. Notice in the background the pyramid, which recalls some of the glories of the past, and the oil derrick, which stands for much that is good and some that is disturbing in the present. Look at the people. See the mixture of Eastern and Western attire, bearded and smooth-shaven faces. Notice that while the woman in the foreground is veiled, the woman behind her is not.

[1]From *Adult Guide on the Middle East,* by Y. Armajani. Used by permission of Friendship Press.

Students from the Middle East

During the 1957-58 school year, seven nurses from Turkey were enrolled at Teachers College, Columbia University, to receive training for faculty positions in a proposed school of nursing in Turkey. The school will be organized and supported by the Florence Nightingale Foundation and is to be affiliated with the University of Istanbul. It will be unique both in its university affiliation and in its curriculum. It will offer pre-service nurses' training and will also provide an opportunity for practicing nurses to get advanced training. It is hoped that the school will open in the fall of 1959.

These nurses were chosen from among eighty-five competitors in Turkey. They are being prepared as a group for their responsibilities in the proposed school. When they return to Turkey as the nucleus of the faculty, each of the seven nurses will be a specialist in one or more fields of nursing education.

These seven nurses are illustrative of the kind of people to be found among the more than 3,000 international students in American colleges and universities.

The following figures are based on the *38th Annual Report of the Institute of International Education for 1957.* The figures do not give a completely accurate picture, because not all colleges which admit students from abroad are related to the Institute of International Education. However, the great majority of American colleges and universities today are so related.

During the 1957-58 school year 3,044 students from abroad were enrolled in American colleges or universities. Of these, 1,191 were new students who were studying in the United States for the first time. Two hundred and twenty-five of them came from countries which have been included in the area comprising the Middle East.

COUNTRY	NUMBER OF STUDENTS
Afghanistan	1
Iran	16
Iraq	13
Jordan	17
Israel	6
Lebanon	4
Saudi Arabia	2
Turkey	32
Pakistan	70
Egypt	36
Libya	4
Morocco	7
Sudan	13
Somaliland	1
Tunisia	3

The majority of these students are in graduate school. They are studying social sciences, physical and natural sciences, engineering, education, humanities, medical science, agriculture, and business administration.

Some of them live in dormitories and never see the inside of an American home. Some live in American homes through the arrangements of the Experiment in International Living. A great many have opportunities to visit in American homes, especially at holiday times.

Many of you have entertained international students in your homes and have found it a rewarding experience both for you and for them. Some of you have capitalized on the presence of international students in colleges near you by having them speak to your Christian Women's Fellowship.

Entertaining students from the Middle East would be a good project for members of your Fellowship during your study of the Middle East. It might be well to remind the group, when the project is first suggested, that these students from the Middle East are far more likely to be Muslims than Christians. They cannot be expected to know anything about the work of Christian missions in their area. They may even be antagonistic. However, you can learn a great deal from them about the country itself, its history, culture, achievements, aspirations, and present needs.

True-False Test on the Middle East

Most people enjoy a short quiz if they know they are not going to be graded on the results. Here is a brief true and false quiz on general information about the Middle East.

QUIZ[2]

1. Muslims worship idols.
2. The law of the desert compels an Arab to entertain for three days anyone who comes to his tent or dwelling, even though he may be a stranger.
3. Christianity is making more converts in the Middle East than in any other part of the world.
4. Damascus is a city in central Turkey.
5. Every true Muslim hopes to make a pilgrimage to Mecca at least once in his lifetime.
6. The only important events in the Middle East are those that happened a thousand or more years ago.
7. Saudi Arabia is a very poor country today.
8. The Muslim prays only once a week, when he goes to the mosque.
9. Arab children show great respect for their parents and teachers.
10. The Muslims believe in one God.

(Answers: 1-F; 2-T; 3-F; 4-F; 5-T; 6-F; 7-F; 8-F; 9-T; 10-T.)

NOTE: It may be that your group would enjoy—perhaps would even prefer to make—their own quiz. Appoint a committee of two or three to work out a quiz based upon their own general knowledge of the Middle East.

—MARILYNNE HILL

[2]This quiz is taken from the guide on the Middle East, by Lucile Desjardins. Used by permission of Friendship Press.

Youth and Missions

Middle East in Your Home

HAVE you ever thought of bringing the Middle East into your home? The rewards to your family could be great and lasting. A few corners of time well used could produce surprising results. A teen-ager may well take the lead in the project.

Take into consideration the time available for work on such a venture of enrichment, and then choose one or more activities which appeal and offer values for the members of the family. Or let these suggestions stimulate you to think of one which is just right for you.

Begin with Eye Appeal

Let pictures of the pyramids, a mosque with its minarets, ancient temples, boats on the Nile, camel trains, and other sights characteristic of the countries of the Middle East appear in your home. For a quick and easily prepared bulletin board on which to mount them, bind a large sheet of corrugated cardboard with gummed tape, or cover it with wrapping paper.

On another improvised bulletin board place a large map of the area. A good choice would be *Political Map of the Middle East and North Africa** (75 cents). On a third such board place clippings about persons and events of the countries. Places mentioned may be located on the map. All members of the family would watch for information about the area in newscasts, classes at public school or church school, and in periodicals. Interesting facts may be exchanged at mealtime.

*Available from Christian Board of Publication.

Let Good Books Invite Reading

Have in sight a few good books, one or more likely to appeal to each reading person. Consider some of these for teen-agers: *Pearls Are Made, My Arabian Days and Nights, Ring of Fate, Caught in the Middle, Land Between*, and *This Is the Middle East*. Magazine articles may be placed so that they will tempt the person with a few minutes to spare.

Some Extras for Atmosphere

Invite each member to choose a proverb from a Middle East country and suggest that he quote it as advice from time to time. Talk about how the proverbs characterize the peoples. Learn some songs from the countries. Cook dishes enjoyed by people of one or more of the lands. Find proverbs, songs and a few recipes in *Christian Youth Fellowship Studies Christian World Outreach.**

Secure a book of folk stories from the area and have them read at times when the family is assembled. Read aloud the short play *The Khanum and Her Treasures.**

Bring Bible Personages Nearer

Mark on the map the homes of persons mentioned in the Bible and trace some of the journeys recounted. Note how many visas Abraham would have needed if he had taken his long trip today. The people and happenings of the Bible will come much nearer if you write "Paul" on the map of Turkey, which was his boyhood home, "Abraham" on the map of Iraq, and so on. If you need some help in this enterprise, secure a copy of *Junior Highs and Bible Lands Today.**

—Mareta Smoot

These Egyptians are interested in the literacy class which is conducted by Christians. They have come from their village, which can be seen in the background.
—Committee on World Literacy and Christian Literature

Church in the Philippines and Leadership

WHEN Christians in any land recognize and appreciate good leadership, it indicates that they have moved far toward maturity. An article on church leadership quoted in a recent issue of *Philippine Christian Advance and Rural Fellowship Bulletin* reflects the ideals of leadership held by Christian leaders of that country.

The author, an American who has worked for years to advance the Christian cause in Asia, defined leadership as "an adventure in human and spiritual relations in terms of the specific work to be done." Continuing his article, I. W. Moomaw enumerated the qualities of real leadership, stressing those needed in work with village people.

"*Kindness.* Long under discrimination and injustice, village people soon rally to kindness and fair play.

"*Love for the People.* Paul said it well, *Though I speak with the tongues of men and of angels and have not love, it profiteth me nothing.* This was named again and again as the chief element of successful leadership.

"*Christian Home Life.* Be he pastor, teacher or evangelist, the leader's home life can often make or break his public influence.

"*A Sense of Mission.* No one can lead well unless he feels called and has a desire to assist with a work he considers important, a work to which God has called him.

"*Personal Discipline.* The people themselves may be lacking in the common virtues, but they set high standards of temperance and moral integrity for those who would lead them.

"*Good Study Habits.* One must be well informed to lead well in our fast moving world. This goes for remote village areas as well as towns and cities.

"*Confidence.* This applies to one's self and the people one would serve. It means a quiet enthusiasm combined with ability to do what needs to be done.

"*Vision and Insight.* Someone must see farther ahead and discern more clearly than others. This is the responsibility of the leaders.

"*Patience.* One of the men said 'We must be able to wait diligently for God's own time.' This does not mean complacency.

"*Religious Devotion.* Regular Bible study and prayer were mentioned by all. Village people trust and admire a religious person.

"*Humility.* This was given by many but Christ would likely place it near the top of any list of leadership qualities. It means respect for the views of others, and credit to whomever it is due.

"*Willingness to Work Hard.* Some people may be lazy but the leader must not be.

"*Enthusiasm.* Village work is hard. The effective leader has a mysterious plus quality that inspires hope and confidence.

"*Persistence.* The world is strewn with the wreckage of half-finished jobs. The leader must be one who can follow through.

"*Strong Convictions.* We are surrounded by superstitions and fears. The people cannot risk a leader who wavers in his integrity or moral principles."

—Charles C. Mills

Foreign Missionaries, United Christian Missionary Society

Africa

Alland, Mr. and Mrs. Lawrence, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Anderson, Mr. and Mrs. Ronald E., D.C.C.M. Ifumo-Monkoto, via Boende, Congo Belge, West Africa
Angle, Mr. and Mrs. Donald R., D.C.C.M. Monieka, via Coquilhatville, Congo Belge, West Africa
Baker, Dr. and Mrs. Donald H., D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
*Bashore, Mr. and Mrs. Joseph Walter, 524 West Sequoyah, Vinita, Oklahoma
Bateman, Miss Georgia, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Bowers, Dr. and Mrs. Robert C., D.C.C.M. Wema, via Boende, Congo Belge, West Africa
Byerlee, Mr. and Mrs. W. Allen, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Clarke, Mrs. Virginia M., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Coburn, Mr. and Mrs. J. Frank, D.C.C.M. Ifumo-Monkoto, via Boende, Congo Belge, West Africa
Cornwell, Mr. and Mrs. Dean, D.C.C.M. Coquilhatville, Congo Belge, West Africa
*Cuppy, Mr. and Mrs. A. C., 718 West 11th Street, Hutchinson, Kansas
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Davis, Mr. and Mrs. Bernard F., D.C.C.M. Coquilhatville, Congo Belge, West Africa
Davis, Miss Jane, I.M.E. Kimpese, via Leopoldville, Congo Belge, West Africa
Dawson, Mr. and Mrs. Charles H., D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Denton, Mr. and Mrs. William James, 35, rue Edith Cavell, Bruxelles, Uccle, Belgium
Depew, Mr. and Mrs. Arthur M., D.C.C.M. Coquilhatville, Congo Belge, West Africa
Dodson, Mr. and Mrs. James Richard, D.C.C.M. Bosobele, Terr Bomongo, Congo Belge, West Africa
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Feltner, Miss Faye, 35, rue Edith Cavell, Bruxelles, Uccle, Belgium
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*Heimer, Mr. and Mrs. Haldor, 500 North Broadway, Lexington, Kentucky
*Hobgood, Mr. and Mrs. Ben Clay, 154 Penmoken Park, Lexington, Kentucky
Jaggard, Mrs. Wilma S., D.C.C.M. Monieka, via Coquilhatville (if boat mail); via Boende (if airmail), Congo Belge, West Africa
Jarman, Miss Fraulein H., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Johnson, Mr. and Mrs. Charles R., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Johnson, Dr. and Mrs. Gene E., D.C.C.M. Monieka, via Coquilhatville (if boat mail); via Boende (if airmail), Congo Belge, West Africa
*McCracken, Miss Faith, 9239 Avenue 404, Dinuba, California
McMillan, Mr. and Mrs. Donald, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
McMillan, Miss Fern, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Martin, Mr. and Mrs. Randel O., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
*Mitchell, Miss Hattie, 520 "F" Street, Springfield, Oregon
Peterson, Miss Ruth, D.C.C.M. Coquilhatville, Congo Belge, West Africa
*Poole, Miss Edna, 1513 Vinita, Enid, Oklahoma
*Ross, Dr. and Mrs. John E., 4586-A California Avenue, Long Beach 7, California
Shaw, Miss Margaret, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Shoemaker, Miss Gertrude, D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Smith, Mr. and Mrs. Everton B., D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Smith, Mr. and Mrs. H. Austin, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Snipes, Mrs. Esther W., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
*Snipes, Mr. and Mrs. Paul D., 35-1 Hoosier Courts, Bloomington, Indiana
Stober, Miss Buena, D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Taylor, Mr. and Mrs. Richard L., D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Tillery, Mr. and Mrs. Ralph, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Ward, Miss Myrle O., D.C.C.M. Coquilhatville, Congo Belge, West Africa
Watson, Dr. and Mrs. Keene, I.M.E. Kimpese, via Leopoldville (if airmail); via Matadi (surface mail), Congo Belge, West Africa
Weare, Dr. and Mrs. Clifford S., D.C.C.M. Wema, via Boende, Congo Belge, West Africa
Weeks, Mr. and Mrs. Claylon D., D.C.C.M. Wema, via Boende, Congo Belge, West Africa
Williams, Mr. and Mrs. Clarence B., D.C.C.M. Boende, B.P. 30, Congo Belge, West Africa

*On furlough. Watch Missionary Register in WORLD CALL for changes.

Argentina

Lessley, Mrs. Agnes, Camacua 282, Buenos Aires, Argentina
Sharp, Mr. and Mrs. Allin, Juan a Garcia 2048, Buenos Aires, Argentina
*Smedley, Mr. and Mrs. George, 1422 N. W. 7th Rd., Gainesville, Fla.

Costa Rica

David, Mr. and Mrs. Wm., Apartado 2240, San Jose, Costa Rica
Miller, Mr. and Mrs. Roy, Apartado 2240, San Jose, Costa Rica
Swander, Mr. and Mrs. Courtney, Apartado 2240, San Jose, Costa Rica
Wiley, Mr. and Mrs. George, Apartado 2240, San Jose, Costa Rica

Haiti

Shirer, Mr. and Mrs. Lloyd, Hopital Albert Schweitzer, Grant Foundation P.B. 4, Saint Marc, Haiti

India

*Bates, Mr. and Mrs. Robert S., c/o Student Christian Movement, YMCA, Colombo 1, Ceylon
Bender, Miss Anna, Pendra Road, Dist. Bilaspur, M.P., India
Bonham, Dr. and Mrs. Kenneth, Pendra Road, Dist. Bilaspur, M.P., India
*Brown, Miss Leta May, 904 Armstrong, Kansas City, Kansas
Burch, Miss Maxine, Ludhiana Christian Medical College, Ludhiana, Punjab, India
Clark, Miss Alice, National Christian Council Lodge, Nagpur 1, M.P., India
Davis, Mr. and Mrs. Lew A., Mission Bungalow, Balangir, Orissa, India
DeHaven, Mr. and Mrs. E. Thomas, c/o Hopital Albert Schweitzer, Grant Foundation, P.B. 4, Saint Marc, Haiti (Serving internship)
Detweiler, Dr. and Mrs. Paul B., Diptipur, P.O. Melchamunda, Sambalpur District, Orissa, India
*Hall, Mr. and Mrs. Keith B., 1502 West Second Street, Marion, Ind.
*Harnar, Miss Ruth May, 445 Riverside Drive, Apt. 81, New York 27, N. Y.
*Harrah, Miss Veda, 1207 Walnut Street, Columbia, Mo.
Hill, Miss Elizabeth, Shanta Bhawan, United Christian Mission, Kathmandu, Nepal
Hill, Miss Marjorie, Jackman Memorial Hospital, Bilaspur, M.P., India
Kerfoot, Miss Corinne, Takhatpur, Dist. Bilaspur, M.P., India
Larson, Mr. and Mrs. Robert J., Box 22, Bilaspur, M.P., India
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Moss, Mr. and Mrs. Robert Wayne, Apartado 46, San Luis Potosí, S.L.P., Mexico (Serving internship)
Nichoson, Dr. Hope, Jackman Memorial Hospital, Bilaspur, M.P., India
Pollard, Mrs. Mary, Jarhagaon, P.O., Bilaspur, M.P., India
Porter, Miss Alice, Jackman Memorial Hospital, Bilaspur, M.P., India
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Thomas, Mr. and Mrs. Ewart, Woodstock School, Landour, Mussoorie, U.P., India
*Wait, Miss Hazel, 404 West 7th Street, Hays, Kansas
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Huff, Mr. and Mrs. Howard, 8-6, 1 Chome, Oji Hon-cho, Kita-ku, Tokyo, Japan
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Starn, Miss Pauline, Interboard House, 4 of 12 Shiba-Koen, Minato-ku, Tokyo, Japan
Troxell, Mr. and Mrs. Delbert V., 353 Nakazato-cho, Kita-ku, Tokyo, Japan

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Redding, Mr. and Mrs. Freeman, 6 Maeven Rd., Halfway Tree P.O., Jamaica, W.I.
Millard, Mr. and Mrs. Evert C., Buff Bay, Jamaica, W.I.
Wellborn, Mr. and Mrs. DeWayne, Lawrence Tavern P.O., Jamaica, W.I.

Mexico

Callender, Miss Leila, Apartado 147, Aguascalientes, Ags., Mexico
Cantrell, Miss Florine, Ciudad Garcia, Zacatecas, Mexico
Holroyd, Mr. and Mrs. Howard T., Lago Mask 388, Mexico 17, D. F.
Huegel, Mr. John, Apartado 147, Aguascalientes, Ags., Mexico
Johnson, Miss Eva Marie, General Barragan 76, Aguascalientes, Ags., Mexico
Kepple, Mr. and Mrs. Paul, Apartado 46, San Luis Potosí, Mexico
Law, Miss Jessie, Barragan 76, Aguascalientes, Ags., Mexico
Leslie, Miss Ruth, Pabellon, Ags., Mexico
Spice, Mr. and Mrs. Byron, Pabellón, Ags., Mexico
Stone, Mr. and Mrs. Paul, Pabellón, Ags., Mexico
Strange, Miss Hallie, Pabellón, Ags., Mexico
Wilson, Miss May, Apartado 147, Aguascalientes, Ags., Mexico

Okinawa

Maeda, Miss Itoko, c/o the Rev. Walter Krider, Box 46, Naha Central Post Office, Naha, Okinawa

Paraguay

Adams, Mr. and Mrs. R. Q., Coronel Oviedo, Paraguay
Andress, Dr. and Mrs. Paul, Casilla de Correo 241, Asunción, Paraguay
Crank, Miss Mary, Casilla de Correo 241, Asunción, Paraguay
Gilchrist, Mr. and Mrs. Marshall, Casilla de Correo 241, Asunción, Paraguay
Mills, Mr. and Mrs. Raymond, Casilla de Correo 255, Asunción, Paraguay
Rivera, Mr. and Mrs. Juan, c/o Colegio Internacional, Casilla de Correo 241, Asunción, Paraguay
Rogers, Mr. and Mrs. Dean E., Coronel Oviedo, Paraguay
Pickett, Mr. and Mrs. Frank, Casilla de Correo 241, Asunción, Paraguay

Philippines

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Gipe, Mr. and Mrs. Robert F., c/o Philippines Interboard Office, P.O. Box 461, Manila, Philippines
Keller, Mr. and Mrs. William, c/o Philippines Interboard Office, P.O. Box 461, Manila, Philippines
Keyes, Mr. and Mrs. Lynn, Kabugao, Apayao, Mountain Province, Philippines
*Martin, Miss Dorothy Mae, c/o J. W. Martin, 467 Salem Avenue, Toronto 4, Ontario, Canada
*Reynolds, Mr. and Mrs. I. Hubert, c/o Hartford Seminary Foundation, 55 Elizabeth St., Hartford 5, Conn.
Tye, Mr. and Mrs. Norwood, Box 718, Manila, Philippines
White, Mr. and Mrs. John, 1620-26 Indiana St., Malate, Manila, Philippines

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Farmer, Mr. and Mrs. Garland, Administrative Board, Disciples of Christ, Box 424, Bayamón, Puerto Rico

(*Continued on next page*)

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*Carlson, Mr. and Mrs. Richard, c/o Mrs. Agnes Mann, 49a Chester St., Malden, Mass.
Corpron, Dr. and Mrs. Douglas O., Jr., 199 Hicks Lane, Sathorn Road, Bangkok, Thailand
Luo, Mr. and Mrs. David, Banpong Christian Chapel, 304 Sangchutoh Road, Banpong, Thailand
McAnallen, Mr. and Mrs. Victor, 77 Soi Saladeang, Bangkok, Thailand
*Sams, Mr. and Mrs. John, 218 Ohmer Avenue, Indianapolis, Ind.
Sewell, Mr. and Mrs. Stanley, McGilvary Theological Seminary, Chiengmai, Thailand

Missionaries on Leave of Absence

Bates, Dr. and Mrs. Searle, 99 Claremont, Union Theological Seminary, New York 37, N. Y.
Corpron, Dr. and Mrs. Douglas, 3741 W. Chestnut St., Yakima, Wash.
Gamboe, Mr. and Mrs. Homer P., 5310 Ohmer Ave., Indianapolis, Ind.
Heather, Miss Dimple, 4032 Marion St., LaMesa, Calif.
Horner, Drs. Howard and Marjorie, 331 Glenmoor Court, Fremont, Calif.
Lawrence, Miss Margaret, 53 S. Downey Ave., Indianapolis 19, Ind.
Lewis, Mr. and Mrs. Ellsworth, 520 W. Kaweah, Visalia, Calif.
McCallum, Mr. and Mrs. J. H., 9258 Aero Drive, Rivera, Calif.
Roberts, Mr. and Mrs. Ned M., 5621—35th Ave., S.W., Seattle 6, Wash.
Russell, Mr. and Mrs. H. Gray, 3916 Carrollton Ave., Indianapolis, Ind.
Shorrock, Mr. and Mrs. Hallam, Korea Church World Service, APO #301, c/o P.M., San Francisco, Calif.
Smythe, Dr. and Mrs. Lewis S. C., 412 Henry Clay Blvd., Lexington, Ky.
Whitmer, Mr. and Mrs. Joseph, 402 N. 19th St., Enid, Okla.

Representatives

Holt, Mr. and Mrs. Basil, Linden Christian Church, Fifth Ave., Linden, Johannesburg, Union of South Africa
Watters, Mr. and Mrs. A. C., 6a Lawley Rd., Suburbs, Bulawayo, So. Rhodesia (Fraternal Representative)

Retired Missionaries

(This list includes only those who retired directly from active missionary service.)

Alumbaugh, Miss Goldie, Northwestern Chr. Home, 3400 S.W. 103rd Ave., Beaverton, Oregon (Africa)
Bateman, Miss Martha, 407½ E. White St., Champaign, Ill. (Africa)
Benlehr, Mr. Charles E., 997 Eolus, Encinitas, Calif. (India)
Boyer, Mr. and Mrs. Elmer, 5517 N. E. 32nd Ave., Vancouver, Wash. (Africa)
Burch, Mr. and Mrs. C. A., 3220 Lubbock St., Ft. Worth 4, Texas (China)
Byerlee, Mr. and Mrs. David, 6210 So. East 41st Ave., Portland 2, Oregon (Africa)
Carpenter, Mr. Vere C., 366 Berkeley Rd., Columbus 5, Ohio (Puerto Rico)
Cowdrey, Miss Anna, c/o Lenoir Memorial Home, Columbia, Mo. (India)
Dale, Miss Edna P., 725 Plymouth Rd., Pilgrim Pl., Claremont, Calif. (China)
Drummond, Mrs. C. C., 323 Laurel St., Medford, Oregon (India)
Edwards, Mr. and Mrs. W. H., Memorial Home Community, Penney Farms, Florida (Africa)
Elsam, C. G., 545 North Central, Chicago, Ill. (India, Jamaica)
Ennis, Miss Emma Jane, 45 Howland Ave., Toronto, Ont., Canada (India)
Erskine, Mrs. Wm. H., 6519 Medwick Dr., Hampshire Knolls, Hyattsville, P.O., Maryland (Japan)
Fleming, Miss Jennie V., 1207 Walnut St., Columbia, Mo. (India)
Ford, Miss Lucile G., c/o Calif. Christian Home, Box 148, San Gabriel, Berkeley, Calif. (India)
Frymire, Mrs. W. A., 719 W. North St., Decatur, Ill. (Africa)
Furman, Miss Myrtle, 207 N. 4th St., Marshalltown, Iowa (India)
Garrett, Mrs. Verna, 625 W. Highland, Harrison, Arkansas (China)
Gibbons, Miss Pearl, 4421 49th Ave., San Diego 3, Calif. (Mexico)
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Goulter, Dr. and Mrs. Oswald, 2411 Maple, Enid, Okla. (China)
Gray, Miss Cammie, 1700 S. Amherst St., Los Angeles 25, Calif. (China)
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Haskell, Mr. and Mrs. W. W., Route 9, Box 854, Tucson, Ariz. (China)
Hedges, Mrs. Lillie B., 719 W. North St., Decatur, Ill. (Africa)
Hill, Mr. and Mrs. Thomas N., 5724 Beechwood Ave., Indianapolis, Ind. (India)
Hobgood, Mr. H. C., 154 Penmoken Park, Lexington, Ky. (Africa)
Huegel, Mr. and Mrs. F. J., Virreyes 314, Lomas de Chapultepec, Mexico 10, D. F. (Mexico)
Hughes, Mr. and Mrs. Fred, First Christian Church, Box 336, San Antonio & Church Sts., Lockhart, Texas (Paraguay)
Hunt, Mrs. William Remfry, McCabe Rest Home, Claremont, Calif. (China)
Hurt, Mrs. Ambra, Apt. 5, 1001 Merrimac Drive, Silver Springs, Md. (Africa)
Lemon, Miss Hallie, 6420 Colby, Lincoln, Nebraska (Mexico)
Lemmon, Mr. and Mrs. Robert, 442 No. Julia, DeLand, Fla. (Paraguay)
Livengood, Mr. and Mrs. Fay E., 1432 E. 49th Terrace, Kansas City, Mo. (India)
Lutz, Dr. Elizabeth Jane, Apt. 2-214 West First St., Newton, Kans. (India)
Lyon, Miss Emma, Lenoir Memorial Home, Columbia, Mo. (China)
Major, Miss Laura Lynne, Maywood, Olive Branch, Miss. (China)
McCoy, Mr. R. D., c/o YMCA, Monmouth, Illinois (Japan)
McGavran, Mrs. J. G., 3515 N. E. Hill Street, Vancouver, Wash. (India)
McWilliams, Mr. and Mrs. S. S., Box 216, Waukee, Iowa (Argentina)
Menzies, Mrs. Hattie, 1208 N. Pacific Ave., Kelso, Wash. (India)
Moody, Mrs. Joseph E., 280 E. High St., Preston Arms, Apt. #20, Lexington, Ky. (India)
Moon, Mr. and Mrs. E. R., 1150 Weaver Lane, Springfield, Ore. (Africa, Jamaica)
Morton, Mr. and Mrs. C. Manly, 712 S.E. 7th St., Ft. Lauderdale, Florida (Puerto Rico)
Mullin, Miss Ann, 357 S. Downey, Indianapolis 19, Ind. (India)
Musgrave, Miss Ruth, 1703 Ferris Ave., Waxahachie, Tex. (Africa)
Nicholson, Miss Neva, 2185 Paloma St., Pasadena, Calif. (India)
Ogden, Mrs. Minnie, 1406—12th Avenue, Los Angeles 16, Calif. (Tibet)
Orvis, Miss Mary Irene, R. R. # 4, Box 69, Ellijay, Ga. (Mexico, Paraguay)
Pearson, Dr. and Mrs. E. B., 520 No. Center St., Orange, Calif. (Africa)
Pickett, Mrs. Cyrus L., 5509 26th St. N.E., Seattle 5, Wash. (Philippines)
Plopper, Mr. and Mrs. C. H., 535 Roosevelt Ave., Fresno, Calif. (China)
Pope, Miss Caroline E., 17305 Tribune Street, Granada Hills, Calif. (India)
Rice, Mrs. Ray E., 519 Bradford Court, Claremont, Calif. (India)
Saum, Mr. and Mrs. Harry C., Box 112, Oxford, Ga. (India)
Shelton, Mrs. Albert Leroy, 4124 Coruth Blvd., Dallas 5, Tex. (Tibet)
Springer, Mrs. Eva Alice, Lenoir Memorial Home, Columbia, Mo. (India)
Teagarden, Miss Lyrel, 384 Main St., Danbury, Conn. (Jamaica)
Wells, Miss Goldie Ruth, 685 No. Church St., Salem, Ore. (Africa)
Wilkinson, Miss Wenona, 1295 Race St., Denver 6, Colo. (China)
Young, Miss Grace, 1530 Escalona Dr., Santa Cruz, Calif. (China)
Young, Mrs. Stella, 1106 Primrose Terrace, Selma, Ala. (Japan)

Disciples to Aid ICU

Three women of the Christian Churches (Disciples of Christ) have been re-elected to serve on the executive committee of the Women's Planning Committee of the Japan International Christian University Foundation.

They are Mrs. Jesse M. Bader, Mrs. J. Quinter Miller and Mrs. Roy G. Ross, all of New York.

The Women's Planning Committee has almost one thousand members and sponsors from the United States and twelve other countries. The current project of the committee is the raising of funds to complete a campus church for ICU, which is located in suburban Tokyo.

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Book Chat

(Continued from page 26)

bating evil with love," and "finding peace through love." This author has good psychological insights into human nature; and his book, while not profound, transcends much of our present-day self-help literature.

JOHN Homer Miller is a pastor, well schooled in psychology, who writes on *Why We Act That Way*. While this work is no substitute for a more thoroughgoing therapeutic psychology, it is helpful as a popularly written analysis of human motives and attitudes. A few chapter headings are self explanatory—"Being Somebody Without Trying." "Keeping Check of Your Motives," "Winning the War Inside Yourself," and "How to Behave in a Crisis."

Books Mentioned in Book Chat

"IN GOD WE TRUST", edited by Norman Cousins. New York. Harper & Brothers. 464 pp. Price, $5.95.

NATION UNDER GOD, edited by Frances Brentano. Great Neck, N.Y. Channel Press. 362 pp. Price, $5.00.

EMOTIONAL PROBLEMS OF ADOLESCENTS, by J. Roswell Gallagher, M.D. and Herbert I. Harris, M.D. New York. Oxford University Press. 174 pp. Price, $3.50.

DISCOVERING LOVE, by Lance Webb. New York & Nashville. The Abingdon Press. 176 pp. Price, $3.00.

WHY WE ACT THAT WAY, by John Homer Miller. New York & Nashville. The Abingdon Press. 222 pp. Price, $1.25 (paper).

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PREACHING THE RESURRECTION, edited by Alton M. Motter. Philadelphia. Muhlenberg Press. Price, $2.25.

These "22 great Easter sermons" by as many preachers vary in treatment as do the authors in their background and outlook. Among them are sermons by Conrad Bergendoff, Edwin T. Dahlberg, Liston Pope, Bishop James Pike, Ralph W. Sockman, Bishop Gerald Kennedy and Joseph Sittler. Dwight Stevenson is a worthy Disciple representative in this distinguished group.

TARIRO, by Arvid H. Albrektson. Philadelphia. Muhlenberg Press. Price, $3.00.

This is a novel with a South African setting written by a distinguished missionary of the Church of Sweden.

THE MIND AND FAITH OF A. POWELL DAVIES, edited by Justice William O. Douglas. Garden City, New York. Doubleday & Co. Price, $4.50.

Selections from the writings of the late Unitarian minister who termed himself "an unrepentant liberal."

WITH HAPPY VOICES, by Mary Crockett Norfleet. Drawings by Katherine LaBruce Rowe. Richmond, Virginia. John Knox Press. Price, $3.00.

A series of simple stories meant to be read to children at prayer time. Each story is followed by a Bible verse and a short prayer.

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Publications Received

AT THE LORD'S TREASURY, by Carlton C. Buck. St. Louis. Bethany Press. $2.00.

THE THORN OF ARIMATHEA, a novel of a Roman centurion and Veronica of the Veil, by Frank G. Slaughter. New York. Doubleday and Co. $3.95.

ADVENTURERS FOR GOD, by Clarence W. Hall. New York. Harper & Brothers. $3.75.

TARIRO, a novel by Arvid H. Albrektson. Philadelphia. Muhlenberg Press. $3.00.

HOW TO READ THE BIBLE, by Julian Price Love. (Revised edition). New York. The Macmillan Company. $3.95.

TWO TOGETHER, by Robert C. Dodds. New York. Thomas Y. Crowell. $2.50.

WITH HAPPY VOICES, by Mary Crockett Norfleet. Richmond, Va. John Knox Press. $3.00.

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Book of the Month

SPACE, ATOMS, AND GOD, by Jack Finegan. St. Louis. Bethany Press. Price, $3.00.

The Commission on Christian Literature recommends *Space, Atoms, and God* to Disciples for March reading. In reviewing the book, Roscoe M. Pierson of Lexington, Kentucky, says:

"Dr. Jack Finegan unequivocally states that the Christian faith has meaning for the present age of atomic fission and for the era of space travel which will be upon us sooner than we are ready for it. . . . The Christian's faith is confronted by myriad hostile forces today; such books as this will gird him for the fray."

———

Audio-Visual Suggestions

LITTLE MAN STAND TALL. This is a dramatic story with narration portraying a portion of the life and experience of a boatman of Paraguay. Although related to the state church, his religious experience is not vital until he discovers the work of Disciples of Christ in Asunción and Buenos Aires and his life is influenced by Friendship Mission. This film was photographed in Paraguay and Argentina and was produced by the department of audio-visual services of The United Christian Missionary Society. It is recommended for use with the missionary education study which continues

A NOVEL OF AFRICA *BY ARVID H. ALBREKTSON*

TARIRO

Africa! The very name spells drama. Against the mysterious and pulsating background of Tanganyika, the poignant story of Zapera, a young native girl caught in the conflict between primitive culture and the world of the mission, is masterfully etched. Freedom and purpose light the darkness for Zapera as she casts aside the fetters of superstition and finds that TARIRO truly means hope. **$3.00**

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Village Reborn is a silent filmstrip which tells the story of a literacy class in a village of the Middle East. It shows how the work of the church through its educational program helps to revolutionize the life of an entire Egyptian community. Needs of the people are remarkably met through the changes brought by the printed word. Typical living patterns of the Middle East are shown. 70 frames; color; rental, $1.50 (UCMS); sale, $5.00 (CBP).

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri).

Thumbs and Plums

Comment on a City Church

(Note: *This humorous but pointed assault on the complacency of many urban churches was written by Ross W. Sanderson and appeared in "The Interpreter's Column" in a recent issue of* The City Church.)

Doctor John Quincy Horner was at his best that Christmas Sunday morning. "The Lord has been very good to us," he boomed from the ornate pulpit of the new sanctuary. "On that old corner down on The Square at the heart of Centerville we were steadily losing ground. Fortunately that site was also steadily increasing in value. We never did a wiser thing than to abandon the unequal battle, and follow our people out here to suburban West Centerville. . . ." Dr. Horner was beaming with gratitude and satisfaction, and the splendid congregation, seemingly quite unanimous, smiled its dignified Amens.

Not Unanimous

No, not quite unanimous; one worshiper didn't completely "go along." Superintendent Luther Wesley Calvin, of the Greater Centerville Missionary Union, plainly had some misgivings. This particular and quite exceptional Sunday he was enjoying the rare privilege of sitting next to his wife in their "home" church. Of course he rejoiced in the new building, in the prospect of all this progress furnished for the replenishment of the Missionary Union's badly depleted treasury, and for the enrichment of all the larger denominational boards. . . . Yet it might not be quite as simple as Dr. Horner was making it.

On the way home, replying to his wife's sensitive "Penny for your thoughts," superintendent Calvin confessed, "Well, my dear, this whole experience makes me very thoughtful. Could we be a little bit too self-satisfied, too pleased with ourselves, too sure of our own astuteness? 'Our fathers built this city,' and 'unearned increment' enabled us to cash in on civic progress and ride the wave to suburbia. Some churches are going to have to stay downtown and continue the battle.

"There are still people down there, tens of thousands of them—people that are different, yes, and doubtless not so nice as our people. We seem just to have gone off and left them. Were we incapable of serving them? Centerville needs shepherds and voices at its heart. Must some other pulpit speak in our behalf? We jolly well must include Centerville's inner city as a major item in our mounting benevolences.

"And my dear, all through the latter part of the sermon some little imp from Mother Goose Land kept whispering. . . .

" 'Little Jack Horner sat in a corner,
Eating his Christmas pie.
He stuck in his thumb and pulled out a plum,
And said, What a good boy am I!' "

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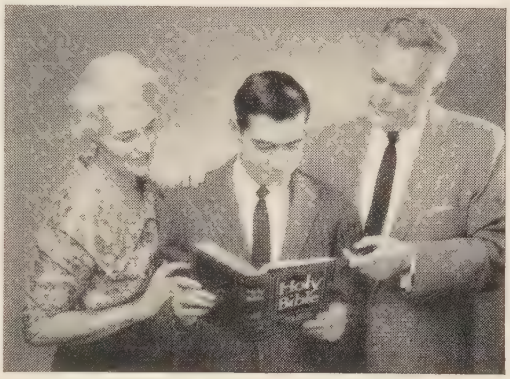

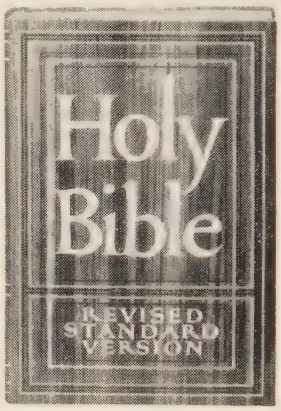

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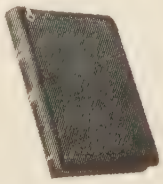

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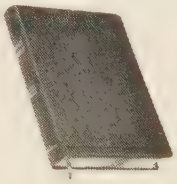

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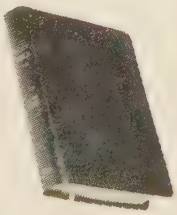

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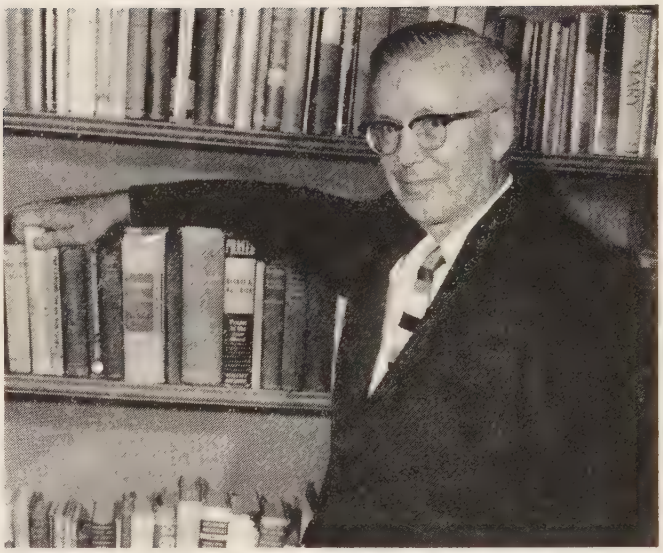
At right is Frank F. Drowota, pastor of Woodmont Christian Church, Nashville, Tennessee, as he was interviewed in his study concerning his recent trip to mission fields of Disciples of Christ in Africa.



—Photo by Eldred Reaney

In Africa, a pastor sees

Little Money—Big Results

By JAMES W. CARTY, JR.*

THE wise use of limited funds through missions programs produces big results in building a more Christian world. That is one of the major observations made on a recent visit overseas by Frank F. Drowota, pastor of Woodmont Christian Church in Nashville, Tennessee. Ray Edenfield, one of the nation's top electrical contractors and a member and former deacon of his congregation, was his traveling companion.

"An example of great accomplishments from little money and hard work is the medical mission work at Wema in the Congo," Dr. Drowota said in an interview.

"There Dr. Robert Bowers performs medical healing in the name of Christ. Mr. Edenfield said that this topflight physician could make $50,000 at a private practice back in the United States. Dr. Bowers labors in a tumbledown hospital, has no technician, no laboratory, no X-rays, yet he does first-rate work—and does it cheerfully."

One of the things that impressed Dr. Drowota was the optimism of missions workers in the face of the almost overwhelming needs of the people.

"Wouldn't Scratch Surface"

Even tripling of the total missions programs of all the communions—in medicine, education, agriculture, evangelism, literacy—wouldn't scratch the surface, he feels.

"But I saw no pessimism on the part of missionaries or nationals," Dr. Drowota commented. "Rather, they thrived on the difficult challenge and were stimulated to work even harder."

Still the Nashville pastor feels that people should not slacken their missions contributions but should increase their financial gifts significantly.

"Keeping up the morale of missionaries is important. By our letters, our prayers, our gifts, we back home can help."

Dr. Drowota feels that traveling with a layman was valuable—it helped both the pastor and Mr. Edenfield to exchange views and see things from both perspectives.

Before the visit, Dr. Drowota recalls, he supported missions—but without real motivation.

"I've always supported missions because I'm a brotherhood man and because I had friends on the field overseas," the pastor said. "I've been thrilled by reading books and articles about the work overseas.

Gives New Perspective

"But seeing the need and the work being done at first-hand really gives you a new perspective." And Dr. Drowota, who became a minister in 1927, adds that he should have taken that trip twenty years ago.

In fact, he recommends that all the churches send their pastors to the mission fields in the first ten years of their ministry.

"It will make quite a difference in the pastors' views and in the life and work of the congregations," Dr. Drowota predicts.

"I thought Mr. Edenfield would be most impressed by the finished product—the center at Bolenge. There is a good school there for teachers and preachers.

"But, you know, he was most appreciative of the work being done to convert and help the people in the African bush.

"The finished product at Bolenge—in terms of the school graduate—is so much like the end result in the United States. But out in the bush you see people who live as did their ancestors hundreds of years ago."

Drowota was most impressed by the Africans in Bolenge. He saw quickly what the Christian mission means in terms of the

*Mr. Carty, an ordained minister of Disciples of Christ, is religious news editor of *The Nashville Tennessean* and a journalism instructor at the Nashville Center of the University of Tennessee.

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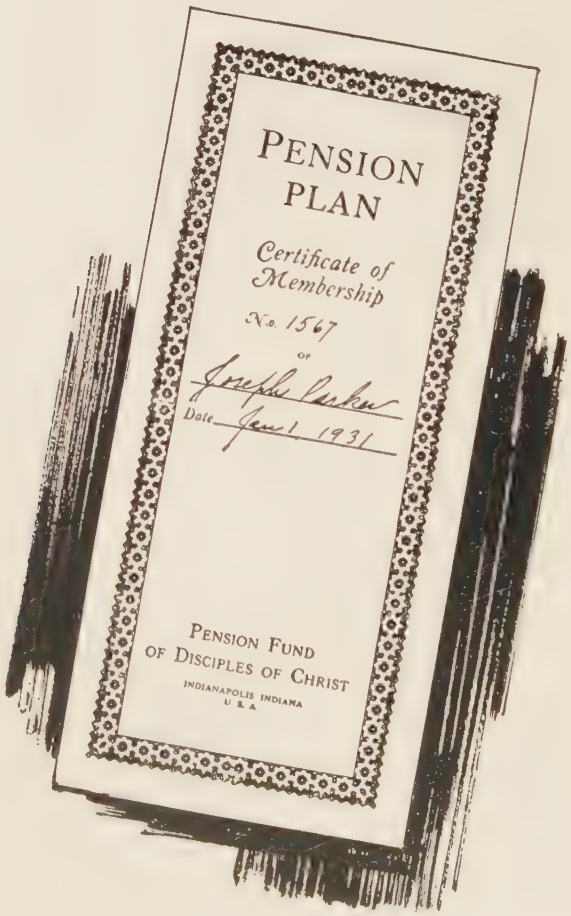

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Congo's future. Here is future native leadership.

Dr. Drowota and Mr. Edenfield—whose wives accompanied them to Europe and the Middle East, but not to the Belgian Congo—got out to the African bush.

"Claylon Weeks, a Disciple missionary, took us to Botania where he goes perhaps only twice a year," Drowota said.

Conducted Class

"There at a dark swamp river Claylon conducted a class to see if people were qualified for baptism," Dr. Drowota recalls. "Through translations we were told the answers they gave—and the people really showed a fine understanding of Christian concepts and a desire to follow Jesus.

"Then seventy-five were baptized in the river."

Dr. Drowota said the poverty and the inadequate food of the Congo people is distressing to see.

"Maybe they will raise a little coffee for cash money," he said. "They eat fish and the roots of the manioc trees and palm tree leaves.

"Some of the brighter students at the bush school, with a three-year level, go on to other communities for higher grades. The system is, of course, European.

"It is the same rural-to-urban movement we have in the United States. An African who goes to another community and who becomes a pastor may not want to return to the small salary of his bush community. How many in America choose the rural field?

Teachers Will Receive More

"Now African school teachers will receive more money from the government for their work. So, I don't see how we can help but subsidize bush community preachers' salaries, so they will feel they have the status of the teachers. I appreciate the mission boards' position but education in the bush is out-stripping the church.

"We could subsidize them perhaps until the mission congregations can pay the national preachers more adequate salaries. Some plan like this might attract stronger leadership for village churches."

Drowota said one of the things that impressed him is the closeness of any spot in the world neighborhood.

"We left Paris at 10 P.M. on Saturday," Dr. Drowota recalls, "and were in Leopoldville at 3 P.M. on Sunday. By 10 A.M. on Monday, we were at Boende—sixty miles from Wema.

"Back when I was a student, I read about how missionaries traveled for weeks or months to reach their destination. Now the mission fields are only a few hours away.

"And the churches of this world should feel closely tied together in a more significant way."

Dr. Drowota said Mr. Edenfield greatly enjoyed talking with Disciple missionary Clarence Williams, a Texas A&M graduate who is establishing work at Boende. He has built a fine church there.

Gave Advice

"Ray gave Williams a lot of good advice and information on how to run the electrical equipment," Dr. Drowota said. "This is one of the prime problems in the Congo."

"Williams was hungry for that type of information and conversation. Upon his return for furlough, he wants to do some more studying of electrical conditions.

"Mr. Edenfield feels that when missionaries on the field have practical problems, they could write a community like Nashville. There many laymen—specialists—could provide the information on how to solve these wide varieties of problems—say in electricity or in some other technological area.

"Mr. Edenfield also believes that some laymen would be willing to spend their own money and go to the mission fields for short trips to provide technical advice."

Last year, under the auspices of the Baptist World Alliance, five prominent American physicians of different communions gave three months. They took $250,000 worth of drugs and went to twenty-five countries. They took the latest information and techniques to both mission and secular hospitals.)

Need Full-time Orators

Dr. Drowota believes that Disciples of Christ should persuade about four of their top orators, the most persuasive speakers, to give full time to the mission circuit. Dr. Royal J. Dye did this in bygone years.

"When a missionary returns to the United States on furlough, he should be studying or resting or learning practical lessons," Dr. Drowota said. "He is not usually an orator."

"But a few outstanding speakers should be traveling to the churches around the nation. They should be convincing the congregations of the great need of the mission fields.

"And they should describe the tremendous opportunities to contribute and to further the extension of the cause of Christ unto the uttermost parts of the world."

What impressed these visitors most of all? After reflection, they prized the quality of the lives of the missionaries—their loyalty and devotion, their unselfishness, and their courageous stand in the face of frustrations, loneliness and small financial support.

The greatest living, Dr. Drowota and Mr. Edenfield feel, is being done by the missionaries!

Mission Conferences

Eight to Be Held in Summer

SOME 3,000 pastors, laymen and laywomen received special leadership training in the interpretation of the Christian world mission at seven interdenominational conferences from coast to coast in 1958. An eighth such conference will be established this year in the Pacific Northwest.

Meeting in some of the finest sites, these conferences in 1959 will combine education with inspiration, information and recreation. Missionaries, fraternal workers and nationals and other outstanding mission authorities will speak and lead seminars on "Africa," "Town and Country" and other related subjects.

Pastors and mission committee chairmen are invited to participate in one of these conferences and to secure detailed information from the contact person:

Southwest Conference on Christian World Mission, June 13-19 at Mt. Sequoyah Conference Grounds, Favetteville, Ark. Contact: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla. Families welcome.

Rocky Mountain Conference and School of Missions, June 14-20, at Association Camp, Estes Park, Colo. Contact: Mrs. Max Van Hall, 1337 Newport, Denver, Colo.

Northfield Conference on Christian World Mission, June 28-July 4, in New England's mountains. Northfield School, East Northfield, Mass. Contact: Dr. Wm. C. Walzer, 257 Fourth Ave., New York 10, N.Y. Families welcome. Youth section.

Silver Bay Conference on Christian World Mission, July 8-15, on shores of Lake George, Silver Bay, N. Y. Contact: Dr. J. Allan Ranck, 257 Fourth Ave., New York 10, N.Y. Families welcome.

Ecumenical Mission Conference, July 31-Aug. 5, on lovely Monterey peninsula, Asilomar, Calif. Contact: Janet Verkuyl, 83 McAllister St., San Francisco, Calif. Families welcome.

Midwest World Mission Institute, Aug. 3-7, on shore of Lake Michigan, Northwestern University, Evanston, Ill. Contact: The Rev. John Buteyn, 1021 Homecrest Ave., Kalamazoo, Mich.

Pacific Northwest International Missionary Conference, Aug. 7-12, at College of Puget Sound, Tacoma, Wash. Contact: Dr. Clark J. Wood, Room 811, 920 Second Ave., Seattle 4, Wash. Families welcome.

Chautauqua Conference on Christian World Mission, Aug. 23-28, at historic Chautauqua Grounds, Chautauqua Lake, N. Y. Contact: Dr. Laurence Lange, 156 Fifth Ave., N. Y. 10, N. Y. Families welcome.

Among the features of the conferences will be platform addresses, classes and seminars, discussion groups, denominational workshops, United Church Women's workshops, fellowship hours with missionaries

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To serve the more than one million Americans living and working abroad, an increasing number of overseas union churches are calling their first full-time ministers. In addition, two new union churches were organized last year—one in Seoul, Korea, and the other in New Delhi, India. Of the 69 organized Union Churches for Americans, 49 have full-time pastors.

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Oklahoma, Kansas And California—

Four Churches Join Home Plan

TWO churches in Oklahoma, one in Kansas, and one in California recently put the *World Call Every Home Plan* into operation. Pastors at Cushing and Walters in Oklahoma, Wichita, Kansas, and Bakersfield, California, are happy in the knowledge that WORLD CALL now goes to homes of all contributing members of their churches.

At HILLSIDE AVENUE CHRISTIAN CHURCH, WICHITA, KANSAS, the minister, *Dougald K. McColl*, says, "As Hillside sends WORLD CALL into more than 800 homes we feel that we are taking another important step forward in the area of world outreach."

Dr. McColl says that Capital for Kingdom Building contributions brought the church's giving for others to over $30,000 a year. They hope to move ahead in such stewardship until Hillside is giving at least as much to others as for local work. They expect that through reading WORLD CALL "members will become so well informed that they will naturally seek further avenues of giving."

"A congregation well informed as to world situations will recognize that the religion of Jesus' love and life towers above race, creed and color."

"We know of no better way," the minister adds, "to give joy and personal pleasure to our membership than to supply them throughout the year with the very finest Christian literature as exemplified in WORLD CALL."

Pastor Enthusiastic

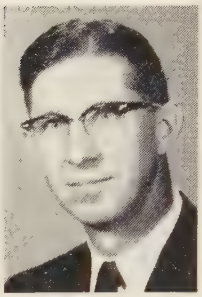
Corval Lile, who ministers to FIRST CHRISTIAN CHURCH, CUSHING, OKLAHOMA, looks forward with enthusiam to preaching to a people who read WORLD CALL regularly. "In the past," he says, "many people have relied on the magazine for worship material and other help. Often, when they have misplaced their own copy, they have asked to borrow the 'office copy.' Now still more members will have these advantages and will have moments of fellowship with our mission leaders and nationals in various fields and with other brotherhood workers."

Mr. Lile believes the *Every Home Plan* will aid youth work and the annual school of missions and will increase reading from the new church library. He plans to encourage from the pulpit the reading of special articles and news items.

Another Oklahoma minister, *William E. Furnas* of FIRST CHRISTIAN CHURCH, WALTERS, sees the *Home Plan* as helping people "see the larger church in action and feel more a part of the brotherhood program. So many small churches," he adds, "have difficulty projecting themselves beyond the local scene."

Mr. Furnas notes that the Walters church is sending WORLD CALL to *all* homes and not just to contributing members because "these people need to be informed." He

W. E. Furnas



Corval Lile

D. W. McElroy

D. K. McColl

feels that as people get to know about our cooperative program "members will accept responsibilities in district, state and national tasks. Also, increased information will bring increased support of projects beyond the local church."

When, some months ago, FIRST CHRISTIAN CHURCH, BAKERSFIELD, CALIFORNIA, received 235 new members, leaders saw the necessity for bringing these and others into a close and understanding relationship in the work of the church.

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posed we adopt the *Every Home Plan.* Thus new and old members alike would be getting much needed information about the larger work of the church.

"Interest is stimulated by information. An informed congregation is responsive and cooperative. Members deal more intelligently with important concerns. By reading World Call our people will come to a greater appreciation of our total task and will support it more faithfully."

Congo Sunday

Day "Just Like at Home"

By AVA DALE JOHNSON*

THERE'S the drum! Oh, if we don't hurry we're going to be late for church again.

The Congo isn't much different from back home, when it comes to Sunday morning. It's the same struggle to sleep just a little later, get breakfast over, the family dressed and off to worship—without leaving the house in too awful a mess.

Here at Lotumbe I even have to wear hose. Not nylon ones, fortunately; our budget couldn't stand it. But whenever I go outside the house for very long, it pays to wear cotton hose for protection against sandfly bites.

We take our Lonkundo Bible, our hymn book which has words only, and our offering, along with graham crackers and little "Golden Books" to help keep our son quiet.

The church is filled with Congolese of all ages. No one is surprised when a five-year-old struggles in carrying a younger sister or brother. No one is surprised when we enter with our own private cradle roll consisting of a two-year-old and a newborn pair of twins in a patched-up baby carriage. Somehow folks on a bench near the door snuggle in still closer together to make room for us so that I can have one arm out in the aisle to wiggle the buggy if the babies fuss.

There are announcements, hymns and special music, just as there are at home. Communion is the same except for the fruit juice, which is usually pineapple, and the bread, which is smoke-flavored bits of spongy bread-fruit. The sermon is dramatically presented as only Africans can. Illustrations are most often from archaic fables, and I usually get lost because of the unusual vocabulary. So, just as many do during the sermons back home, I steal glances around at the congregation.

Knows Many of People

I recognize many of the people: School boys and girls. Teachers, nurses, carpenters and masons. Fishermen, blacksmiths, hunters. An old leper lady. A blind preacher. Two white-haired elders with elephantiasis feet. Nursing mothers. A bald elder with a freshly-laundered pajama top for a shirt. All of them as well dressed and as clean as they can be under the circumstances.

"God help them," I pray. "God help us all. Teach us to want to change inwardly as well as outwardly. Lead us to love cleanliness of our hearts."

A man in front of me takes off his glasses, wraps them carefully in an old red sock and places them in his pocket. Church is over. We stand, sing a closing hymn and repeat a prayer together, all in Lonkundo. We turn to shake hands with our friends around us and chat a few minutes outside the open doorways.

It is just like home, except that the church has been among these people only sixty years.

*Mrs. Charles R. Johnson is a missionary in Belgian Congo with The United Christian Missionary Society.

Building Friendship

By ROBERT MAGEE

(Editorial Note: *This article was written by a senior ministerial student at Culver-Stockton College, Canton, Missouri. Mr. Magee was one of five American youth who participated in the ecumenical work camp in Hoechst, Germany, this past summer. He is presently serving the Liberty Chapel Christian Church, Trenton, Missouri.*)

EACH year the World Council of Churches sponsors work camps in all parts of the world. This past summer more than one thousand Christian volunteers from almost every country were working in forty-two camps in twenty-five countries.

The work campers offer their services without pay for an average period of four

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by Lucille E. Hein

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YOUR VOCATIONAL ADVENTURE
by Jesse C. Burt

This book will acquaint high school and first year college-age youth with present-day job opportunities and will help them understand the importance of making the right vocational choice.
Cloth, $2.95; paper, $1.65

IN ALL LOVE AND HONOR
by Scudder M. Parker

An autobiography of a marriage—the story of a couple who rejected the "rat race" of urban living in order to build a richer life in the unfamiliar world of a Vermont farm. Those who enjoyed reading about the Parker family in the *Ladies' Home Journal* will enjoy this story as well. $2.95

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weeks. They pay their own expenses as well.

After the close of World War II, the World Council with the idea of promoting understanding among countries began to plan for these work camps. Each of the camps is interracial, interdenominational and international. Through such camps young people from different parts of the globe—working, living and sharing together—help bring the nations closer together.

Typical of such camps was the one held in Hoechst, Germany, a small farming community located in the low hills of Odenwald just south of the city of Frankfurt. Thirty-two young people from twelve different countries lived together in a thirteenth century cloister. These youth represented a variety of ideas and backgrounds, but they were united in the common bond of Christ.

Germany, England, France, the Netherlands, Switzerland, Austria, Greece, Italy, Finland, Lebanon, the West Indies, and the United States were represented at Hoechst. All daily activities were translated into English and German.

This camp had as its project the building of a youth center for summer camps and conferences. A small road had to be constructed for supplies to be brought to the cloister.

The average day began with worship and ended with moments of quiet devotion. Six hours were given each day to physical labor, leaving most of the afternoon open for discussion groups, recreation and study. Evening programs were presented by those of different countries and religious communions. Through the exchange of such fellowship, campers became acquainted with other faiths, ideas and customs.

Campers helped in the community by spending one day of the week working with farmers or doing other domestic chores for the people of the community. Campers were frequently asked to stay with the town folk for a meal and a discussion period in which each could tell of life in his own country.

The Hoechst camping group still found time to make trips and visit the old university city of Heidelburg, the Rhine Valley, medieval castles, and the city of Worms, where Martin Luther was on trial and there gave birth to the Reformation.

As a group, the campers returned home with a broader understanding of the world, its people and the mission of the universal church. They had been challenged by the hope that many world tensions might be eased through the promotion of other such ecumenical groups and projects.

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Christ Comes to a Church

Missionary in Mexico Finds New Life in Congregation

By JOHN HUEGEL*

ONE of the most profound statements ever to come from an ecumenical conference was "The church is where Christ is." But the depth of this statement can never be personally appreciated until Christ actually comes into a local church. Recently we have seen him come into the Christian church of Aguascalientes, Ags., Mexico, and these are some of the heartening things that have happened.

The conversion of unbelievers is no longer an isolated event which surprises even the minister himself. It has become the expected and the natural. We have seen housewives, laborers, students, salesmen, merchants, young and old, those who have heard the gospel for years and those who have heard it only a short time, come to a saving faith in Christ.

Invitation Period Vital

The invitation at the close of the service is no longer that embarrassing period after the sermon which everyone wishes would pass quickly so as to go home, but rather a thrilling time of expectancy during which God convicts men of their need of a Saviour. During the past fourteen-month period forty-eight have come forward to make their confession, and each time that someone takes the step to receive Christ as his Saviour the atmosphere is charged with joyful thanksgiving.

The minister himself has had to change some of his ways and thoughts. His sermons can no longer be comments on current events or psychological quips, for now the congregation craves the nourishment which comes from the Word of God. Biblical preaching has become the order of the day. Recently I sounded a deeply theological note in one of my sermons and expected to have it go over the heads of many. To my surprise, I received more favorable and understanding comments about that sermon than any other. The congregation seems to voice the request of the Greeks on Palm Sunday as they spoke to Philip, "Sir, we would see Jesus."

The mid-week service has gained new importance. Many of the Christians eagerly await this service at which they can pour out their hearts in thanksgiving and petition to a God who answers prayer. The repeated petition of one brother was that his wife might become a Christian. Now that she has been brought to the Lord, he has begun to pray for his sister-in-law. Mothers hold up their prodigal sons to their Heavenly Father, the sick are prayed for, the wandering and lonely are commended to God, and unconverted relatives are the object of many sentence prayers. Christ has entered the prayer meeting.

There is a thirst for the study of the Word of God. A group of prospective members meets weekly to study the basic essentials of the Christian life as set forth in Scripture. Young people are learning texts and passages from memory. There is a new interest in relating the Incarnate Living Word, Jesus Christ, to the written word, the Bible.

Change Among Youth

A change has come over the youth fellowship. Young people have come to a dynamic relationship with Christ. He has taken on new meaning in their lives and is now not only the Jesus of history but the Christ of experience. At a recent spiritual retreat, held at the Mountain of Light Farm in Pabellón, there was a marked lack of frivolity as the themes of discipleship, work, true friendship and relationship to Christ were studied. At the closing campfire many testified to the new meaning in life since Christ had been permitted to enter.

And the church seems to be fulfilling the function of being a redemptive fellowship. Our church and our life have been made over because Christ has entered.

*Mr. Huegel is minister of the Christian church in Aguascalientes, Ags., Mexico. He is a missionary with The United Christian Missionary Society.

Kangalu—A Staunch Christian

Farmer in Orissa, India, Makes Important Witness

By L. FRANKLIN WHITE*

ABOUT thirty-five miles from Diptipur, Orissa, in the village of Jarjgarh there is a Christian farmer by the name of Kangalu. His rough features and rustic manners would not seem to indicate initiative, industry, or Christian faith, but he is one of the staunch Christians of the area.

He has been a Christian for many years and is well respected in his village. Although he is literate only enough to write his own name, one year he was elected vice-president of the annual church convention of the district. By virtue of his being in that position, he was enabled to sit on the administrative committee of the church organization in the area.

Recently the baptismal service of seven people in the village bore testimony to the Christian witness of this fine village layman. These seven were influenced principally by the concern and counsel of this one man, although they were attracted also by the attitude of the general Christian community.

The original home villages of the seven are elsewhere, but for the past three or four years they have been living in Jarjgarh.

Renkatananda and Bendara were non-Christian brothers living in the village of Salepali. Several years back they had a quarrel with the village watchman over some property matters. During the fight the watchman was hit in the eye, and he finally went blind in that eye. The watchman was a general troublemaker and disliked by most people in the village. Although the two young men had a fair reputation and were well-favored by the majority of the villagers, a case was instituted against them and they were fined and placed under surveillance.

Owned Much Land

It so happened that the headman of the Jarjgarh village also owned much land in the boys' home village. He knew the boys well, so he asked them and their wives to come to Jarjgarh and work as "hired hands" for him. Even though they were not at that time Christians, they were of the same caste or "community" background as the Christians in this area. So they built a hut next to the Christian's home and began living there.

Kangalu's help and advice did much to attract them to the Christian way of life. He even helped clear their name completely in the courts, so that they were no longer harassed by surveillance. Eventually they agreed to receive definite Christian instruction and submitted themselves to accepting the Christian way. Not only did the two brothers and their wives commit themselves, but the old widowed mother of the two also did so.

Another one of the seven was Chamruendaja of the village of Judhisthirapura. He was of an aboriginal community background. His first wife died, but some time later he took as his wife the widow of the headman of that village. The difficulty at this point was the fact that he, being an aboriginal, was put out of his caste and community because the new wife was of the "harijan" or outcaste section of the village. They had to leave their village, therefore, and seek residence elsewhere.

He eventually journeyed to the village of Jarjgarh, where he also found work as a hired hand. He himself had a few relatives in the village, but because of his wife they would not let him live near them. So they were influenced by Kangalu to live next to the homes of the Christians. The witness of Kangalu, plus the fact that the woman was of the same caste or clan background as the Christian group, gradually bore fruit in the lives of this young couple and brought them to Christian commitment.

Now these seven are happily trying to live out the Christian faith in a new-found life. It also appears that through the wives of the three couples other villages may open up to the Christian faith. Already the non-Christian parents of the three young women are showing interest in following the example of their daughters.

*Mr. White is a missionary in Orissa, India, with The United Christian Missionary Society.

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Here and There . . . With *World Call*

Dear World Call Reader:

When Julius Caesar entered the Roman senate on March 15, 44 B.C., he met Spurinna the astrologer, one of those who had warned him to "Beware the Ides of March." "The Ides of March have come," said Caesar. "Yes," replied Spurinna, "but not gone."

Beware the Ides of March, 1959! That is, beware them if your church is not well on its way to reaching your subscription goal for 1958-59. While their advent, so far as I know, presages nothing more dire than the close proximity of the end of the third quarter of the year, their passing will leave little more than one quarter in which to reach your goal.

You will remember that I wrote you last month about the chart which we suggested your World Call secretary make to show the progress of your church in subscription gains up to June 30. I hope such a chart is on display now and shows that you are climbing. If not, "Beware the Ides of March." Tempus fugit!

Mrs. C. W. Barnes says subscriptions for the Guild of the Woodlawn Christian Church, San Antonio, Texas, are climbing. Mrs. Barnes is president of the group. She writes, "Just after the call to worship we have 'A Minute with World Call,' in which highlights are given. We have found that this continued attention to the magazine is getting results, and we pass the idea on to you for possible adaptation in other groups."

Such a plan would be equally effective in Sunday school classes, church board meetings, committee meetings, or anywhere a group comes together in the interest of the church and of the Kingdom.

Recently I heard some university professors discussing a book which had just come off the press. I got so interested I could hardly wait to get a copy and read it for myself. The same thing happens when a discussion of World Call articles takes place. Those who have not read them feel a keen desire to do so.

It will also happen in the home when one member of the family relates something from WORLD CALL to others, or refers to articles or news items. The others are encouraged to do their own reading. Where there are children or young people in the home, this can be of major importance, for WORLD CALL develops both good churchmanship and a taste for good literature.

I think you will agree that in this age of comic books, "who-dun-its," and gun-toting TV heroes, the cultivation of good reading habits for all ages is essential. And WORLD CALL is good reading for all.

So if your church is lagging in reaching its goal, let the Ides of March be a warning that it is time to start talking about the good things you read in WORLD CALL.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Conferences Set

Five Spiritual Life Conferences will be held for Disciples of Christ from April through August. A sixth conference was held February 16-19 at Loch Leven conference grounds in California.

The Spiritual Life Conferences provide an opportunity for laymen and ministers to spend a period of time in study, discussion and meditation aimed at improving their spiritual life.

The conferences will be held at Silver Springs, Florida, April 21-24; Phillips University, Enid, Oklahoma, June 9-12; Center Point, Texas, June 16-19; Christmount, North Carolina, July 7-12; and Quaker Hill, Idaho, August 25-28.

Conference fees are $17.00, with $5.00 payable in advance to the director of the Spiritual Life Conferences, Samuel F. Pugh, national director of church development for The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

Next Month

In the April issue WORLD CALL will highlight home missions. Articles will trace the colorful development of institutional missions, the work among American Indians, and the growth of partnership in the establishment of churches. Other features will be an interview with world-traveler Miss Mabel Metze, and an informative survey of religion in the Middle East.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1958, to December 31, 1958, Compared with July 1, 1957, to December 31, 1957

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$ 873,673.83	$1,012,154.97	$ 252,435.86	$240,919.58
Sunday Schools	148,397.94	153,273.19	9,470.97	8,064.37
Christian Women's Fellowships	639,030.10	671,993.38	13,600.69	13,227.90
Guilds	23,764.80	19,917.48	969.56	572.31
Youth Groups	39,405.33	37,079.26	923.02	1,029.18
Children	4,302.88	4,480.01	1,970.83	1,615.48
Individuals	18,972.55	13,916.27	36,436.13	38,061.88
Grand Totals	$1,747,547.43	$1,912,814.56	$ 315,807.06	$303,490.70
C.W.F. and Guild Totals	$ 662,794.90	$ 691,910.86	$ 14,570.25	$ 13,800.21

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $165,267.13—9.456%
Loss in designated gifts $ 12,316.36—3.900%

Last Column

Grace and Glory

NO man shall ever behold the glory of Christ by sight hereafter, who doth not in some measure behold it by faith here in this world. Grace is a necessary preparation for glory, and faith for sight. Where the subject, the soul, is not previously seasoned with grace and faith, it is not capable of glory or vision. Nay, persons not disposed hereby unto it cannot desire it, whatever they pretend; they only deceive their own souls in supposing that so they do . . . .

No man ought to look for anything in heaven but what one way or other he hath some experience of in this life. If men were more fully persuaded hereof, they would be, it may be, more in the exercise of faith and love about heavenly things than for the most part they are.

—JOHN OWEN (1616-83)
On the Glory of Christ

A Saturday night backslider suddenly began attending church faithfully on Sunday morning. The pastor was highly gratified and told him, "How wonderful it makes me feel to see you at services with your good wife!"

"Well, pastor," said the prodigal, "it's a matter of choice—I'd rather hear your sermon than hers."

A good church member supports his church with
—his presence
—his purse
—his prayers
—his persistency

Many of the greatest lives in history have been short in years but full of achievement. According as we use our time and conduct our affairs, our lives are large or small.

Expose yourself to great music if you would experience the peace of soul which flows from the deeps of life. Through the ages man has found music to be a source of spiritual vision and power. The ancient Psalms were aspirations set to music.

—KIRBY PAGE

Who Is There?

When the aged Emperor of Austria-Hungary died, during World War I, his body was carried to the gates of the Church of the Capuchins, in Vienna. When the bearers knocked on the door of the church, a voice came: "Who is there?" They replied, "His Serene Majesty, the Emperor of Austria." Back came a terrible voice: "We know him not. Who is there?" They tried again: "The Apostolic King of Hungary." And again the forbidding voice: "We know him not. Who is there?" This time they said, "Our brother Francis Joseph, a sinner." The gates swung open, and Francis Joseph, sinner, was reverently laid to rest among his fathers.

—FRANK S. MEAD
Tarbell's Teachers' Guide (Revell)

Verona Photo from Black Star

What Do They See?

Indian villagers study a literacy chart hung on a courtyard wall. A Christian mission worker is teaching them how to read.

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